॥ मतपरीक्षा ॥

भारतीयशास्त्रविचारात्मकः

। प्रथमः खण्डः ।

AN

EXAMINATION OF RELIGIONS:

PART THE FIRST;

CONTAINING

A CONSIDERATION OF THE HINDU SASTRAS,

WITH

An English Version and Preface.

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"Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ."

ST. PAUL TO THE CORINTHIANS, X. 32—XI. 1.

PREFACE.

THE present Tract agrees only in name and general scope with the one I published in 1840. The arrangement and treatment of the topics, and, in a good measure, the topics themselves embraced in the two works are different. The present work is, moreover, incomplete, as it only contains the argument in refutation of Hinduism, the statement of the evidences of Christianity being reserved for a future opportunity.

The first and largest portion of this Tract is taken up with an historical review of the Hindu religion in its principal successive phases, as represented in the Vedic hymns, the Upanishads, the six Darsanas, the Epic poems, and the Puránas; and with an indication of the arguments against the divine authority of the Hindu religion derivable from the absence of any evidence of its supernatural origin, from its continual mutations, from the appearance which some of its developments present of being nothing more than the results of progressive human thought, and the mutual contradictions which are apparent, in facts and doctrines, between the various Sástras philosophical and popular. The concluding portion is occupied with the evidence in favour of the same conclusion which the con-

tents of the Sástras present, when viewed in their moral and religious aspect. The points here discussed are the character of the Hindu gods as exhibited in the Puránas, and some of the doctrines of the philosophical schools, which appear to be such as we should not expect to find in a revelation coming from the Author of nature and Governor of the universe.

Though the language in which the Tract is written (Sanskrit) is intelligible only to the learned, I have aimed at nothing more than a popular exposition of the argument. The line of reasoning adopted will seem familiar and natural to the Christian reader. It will however appear in a different light to learned Hindus, who are not accustomed to see such rules and principles applied to test the credibility of traditionally-received histories, and the merits of theological doctrines. Many general principles which are familiar to the European thinker, may, when abstractly stated, be far from intelligible to a learned Hindu, whose knowledge, however extensive and recondite, belongs to a domain of thought widely different from the practical philosophy of the West. It is necessary, therefore, that in arguing with such persons, the principles which we assume as the basis of the discussion should be clearly expounded, and illustrated by examples which may make their application clear and obvious.

In conducting such controversies, too, the canon prescribed by Horace as essential to the spirit of epic poetry,

> (*Nec gemino bellum Trojanum orditur ab ovo,*
> *Semper ad eventum festinat, et in medias res,*
> *Non secus ac notas, auditorem rapit,*—)

must be reversed; and we must begin *ab ovo*, not presupposing in the reader any previous acquaintance with our subject, and not hurrying at once *in medias res*, but proceeding gradually through the preliminary topics into the heart of the theme, and so advancing to the conclusion at which we aim.

And it should not only be the endeavour of the Christian disputant thus to adapt his instructions in a specific manner to the mental character and habits of those whom he seeks to convince: he is also bound both as a matter of prudence and of Christian charity to conciliate their good will by every means in his power. However deadly and abominable he may believe the errors, or the objects of worship, which he is assailing, to be, he should recollect that they have been through life objects of habitual veneration to those whom he is seeking to convert to a holier faith. This consideration, duly weighed, will lead him to see that he must not violently vituperate the doctrines or the deities of the Sástras, but intimate with caution and gentleness how unworthy they are of the reverence accorded by their votaries.

In this Tract, it has been my endeavour to act upon these principles; to unfold the argument clearly, simply, and with all the requisite explanations, throughout its different stages; and to abstain from all harsh and irritating expressions.

I have said the Tract is of a popular character. I have not attempted to argue with the Pandits in the technical language of their philosophical systems, a task which could only be undertaken after a minute and careful study of

their scholastic terminology. It is however very much to be desired that the argument should be placed before them in the technical shape in which they are accustomed to discuss such topics of religious and metaphysical controversy. And it is to be hoped that the translations and expositions of the different systems of Hindu religious philosophy which are now in course of publication by Dr. J. R. Ballantyne will lead the way to the preparation of such a scholastic and scientific confutation of Hinduism in all its branches, as I refer to. Such a treatise, of solid material, skilfully fused, and cast in the technical mould of Hindu thought, could scarcely fail to attract the attention of the deepest Brahmanical thinkers.

This naturally leads me to glance at the important effects which a more extensive and profound study of Sanskrit learning and particularly of the original sources of the Vedánta, Nyáya and other Darsanas by missionaries might, humanly speaking, be expected to produce on the progress of Christianity. I would not be understood as advocating the expediency of *all* missionaries without exception directing their energies to this department of labour, but only as suggesting that a sufficient number should do so. It is obvious that Missionary activity may be usefully directed into a great variety of channels, which in each case may be best determined by the particular taste, temperament, or talents of each individual. Some, as in Calcutta, and at the other Presidencies, may be best employed in imparting to intelligent youths a thorough English education; others in the various tasks of translation and composition which require a high proficiency in lingual attainments;

others, (would they were a thousand fold more numerous!) in preaching the gospel to the dense population of cities, and rural districts.*

But I think that a certain number of other Missionaries, (and they should be men of the highest ability), ought also to be employed at such seats of Native learning as Benares and Delhi, in mastering the religion and philosophy both of the Hindus and of the Mohammedans, in scientifically confuting the errors of those two systems, and in recommending Christianity to the more learned portion of their respective adherents.

And in fact it is a question which well deserves to be seriously asked, whether Missionaries, and in fact all ministers of the gospel, should not aim at a higher standard of qualification than that with which they have hitherto contented themselves.† Science is advancing in every de-

* The Kayeths and other classes of Hindus in the Central and Western provinces are a class who do not seem to have yet received so much attention from missionaries as they deserve. It is to be presumed that their knowledge of the more popular branches of Persian literature and their general intelligence would render them more open to Christian influences than other Hindus who are acquainted only with the writings of Brahmanical authors. A set of treatises, both on Hinduism and Christianity, superior to the generality of those which have yet appeared in Urdu, should be written in that dialect or in Persian for the class of persons now referred to.

† The Rev. Dr. Vaughan's work entitled "The modern Pulpit, viewed in its relation to the state of Society" is recommended to the perusal of those who take an interest in this subject, so far as it relates to preachers in general.

partment of human affairs; it has been beneficially applied to the discovery of more effective methods of education; and its legitimate extension even to the domain of theology has been admitted by the most able as well as truly pious divines. It is true that a false science has sometimes dealt with the divine truths of revelation in a rash and unhallowed spirit; but the application of a true and reverent science to theology is an absolute want of an advanced stage of moral and intellectual culture, like that of the present times. And does not science also admit of an application to pastoral theology, and to the propagation of the gospel among unbelievers? Cannot science, (which is nothing else than the systematised result of the most mature experience and the profoundest wisdom), teach us more skilful methods of stating and marshalling our arguments, and supply us with more cogent instruments of persuasion, more effective means (so far as mere human means are effectual), of reaching and affecting the heart?*

* In an article in the British Quarterly Review (the organ of the Congregational Dissenters) for May last, the following remarks occur on this subject: "We have long felt depressed by two conspicuous facts belonging to the history of missions among Protestants, and especially of late years. The one is, that our missionaries produce comparatively no impression on the civilized heathen: the other is, that scarcely any where is the impression made upon the barbarous of such a nature as to raise them to the self-reliance of civilized men. Is it ever to be thus? If not, what are the changes necessary to give existence to better results? We suspect that these are questions which must come up for grave discussion ere long. The no-

Intellectual power is the gift of God. Like others of his gifts, it may be improved, or abused; and it is surely the duty of every individual, in whatever profession he may be, to turn to the best account, and cultivate to the utmost extent, a power so invaluable. The Christian disputant, therefore, should strive so to train and discipline his intellect, as to render it a more and more effective instrument for swaying and wielding the convictions of mankind. It is much to be wished that some person of competent ability and experience should direct his thoughts to this important subject,—the philosophy of Missionary operations.*

It seems scarcely necessary to deprecate the misconstruction of what has been said, as if any depreciation of zeal devotion and humble dependence on God were implied in the opinions I have now expressed. Without faith, moral earnestness, and prayer, intellectual power must remain unfruitful; but (however it may please God to work by the feeblest instruments), no one who has a right sense of what he owes to his Creator, can fail to see that the *whole*

tions on this subject which sufficed for certain worthy men who gave themselves to the direction of such labours forty years ago, *ought not to suffice for our time.* One thing is certain—we have long been looking to the *quantity* of our agency more than to its *quality;* and as we *must* attempt a *great deal,* the natural consequences have followed." pp. 539—40.

* The importance of the study of rhetoric and the duty of self-improvement are well urged upon the attention of missionaries by a writer in the 'Missionary' for the present month. p. 63—4.

of man's nature, intellectual, moral, and spiritual, developed and improved by unceasing exertion to the highest perfection of which it is capable, should be dedicated to God's service. Though it rests with Him to give or withhold His blessing, it is surely our part to see that all the conditions of efficiency are combined in our instrumentality; and this can only be the case when the highest, best disciplined, and best directed intellectual power is combined with zeal, earnestness and piety.

The materials of my argument have been principally drawn from Professor H. H. Wilson's Introductions to his translations of the Rig Veda and Vishnu Purána, and from other portions of these two works. I have also derived assistance more or less important from Mr. Colebrooke's Essays, Dr. R. Roth's Abhandlungen, Professor Lassen's Indische Alterthumskunde,* M. Burnouf's preface to his French Version of the Bhágavata, and Dr. Ballantyne's translations of the Nyáya and Mímánsá Sutras. Mr. Isaac Taylor's interesting work entitled "The process of historical proof exemplified, and explained" has supplied me with an instance of historical proof as illustrated by the case of Herodotus.

I am also under obligations to Mr. F. E. Hall, and the Rev. Krishna Mohan Banerjea for their aid in procuring copies of passages from the Puránas and other Sanskrit works of importance to the argument.

* I should have acknowledged in a note to p. 8, that the sketch of the Aryyas there given is derived from Professor Lassen's book.

The English translation is literal, and makes no pretensions to elegance. It is intended as a help to students of Sanskrit, and also to aid any one who may wish to render the Tract into any of the other languages of India. To facilitate reference to and from the Sanskrit, every fifth Sloka is numbered.

January, 1852. J. M.

THE LORD REIGNETH.

In the city of Káshí, which is graced by great pandits, inhabited by many wealthy men, and adorned by a multitude of houses which touch the sky, there dwelt a certain very learned man. He bore the name of Vedavidwán (learned in the Vedas) and knew perfectly all the Sástras; he was polite, benevolent, upright, impartial, and a discerner of truth and falsehood. In the season of spring, after having duly performed in the morning his ablutions and all other ceremonies, he was seated at ease under a peepul tree on the banks of the Ganges, courting the breeze. At that period there dwelt in Káshí a good, just and discriminating man, a native of a foreign country of the West, named Satyárthí (truthseeker), who understood the creeds of many countries. 5. He, coming to the banks of the Ganges, approached Vedavidwán, and knowing him to be famed for his good character, accosted him with politeness. Having engaged with each other in a conversation which embraced the consideration of a multitude of topics, these two learned men who were seeking the supreme-end, at last talked together upon that subject. Having heard the particulars of what these two persons of different religions argued, in discussing that supreme-end, I now make it public at length.

Satyarthi says;—Having before heard of your reputation, as a person possessed of numerous good qualities, I am greatly pleased to have now met with you. Having learned that you are completely versed in the Sástras of your own country, I wish to know the particulars of your knowledge.

VEDAVIDWAN SAYS;—10. I have sedulously studied from my youth the Sástras which are more especially current in this country. In order that I might become fully acquainted with the histories of the gods, I have also read the Puránas with the Itihásas. But from reflecting constantly on the vanity of sensible things, there has now sprung up in me a paramount attachment to the Vedánta. For in that Sástra, the highest knowledge, (that) of Brahma, is inculcated; and thereby the supreme-end, in the form of emancipation, is attained.

SATYARTHI SAYS;—Be sure that I concur with you, when you designate all temporal objects of human pursuit as insignificant. 15. In my opinion, divine knowledge is the most excellent of all, and redemption surpasses all other objects of human pursuit. Hence I wish to learn the whole of your creed on this subject; and you should also tell me the proof on which it rests. And, divine knowledge being for the most part difficult of attainment without a revelation (Sástra), let the truth regarding the Sástras first be defined. Declare how the authority of the principal Sástras current in India is established.

VEDAVIDWAN SAYS;—The Vedas and all the other Sástras issued from the mouth of Brahmá; this is plainly asserted in those treasuries of knowledge, the Puránas. Thus in the 30th verse of the 12th chap. IIIrd Book of the Bhágavata (it is said): "*once the Vedas sprung from the fourfaced creator when he was meditating 'how shall I create the collected worlds as before?'*" Again (in verses 37 and 39); "*He gradually formed from his eastern and other mouths the four Vedas called Rik, Yajush, Sáman, and Atharvan, and the precepts of worship, sacrifice, praise and penance. The all-seeing god created the Itihásas and Puránas, a fifth Veda, from all his mouths.*" 20. How, friend, can a particle of doubt be reasonably entertained as to the authority of those Sástras which God himself created?

SATYARTHI SAYS;—Intelligent persons do not esteem the evidence of the plaintiff and defendant in their own cause to be trust-worthy, without some other proof. So too, great pandit, some other proof besides their own dictum is required to establish the authority of sacred books. By what proofs derived from reason do the adherents of the Vedas and other Sástras set aside the doubts raised by the Buddhists and others who deny their authority ?

VEDAVIDWAN SAYS;—The Veda, always reputed eternal, is current to the present day; no human author of it is remembered in the world. 25. Wherefore, reasoning from the non-existence of any human origin, the wise concur in receiving it as eternal and spoken by Brahmá.* And the circumstance that in some parts of the Veda, mundane events are mentioned does not at all invalidate its eternity. Nor is the fact, that some portions of the Veda, the Káthaka and others, are known by the names of men, any just ground of doubt. Whatever portion of the Veda was formerly studied by any celebrated Muni, became afterwards called by his name. Accordingly the Muni Jaimini, author of the aphorisms (sútras) of the Púrva Mímánsá, establishes the authority of the Veda by these (following) reasons: † "*But the natural connexion of a word with its sense is (the instrument of) the knowledge thereof, (i. e. of Duty) and the intimation of Scripture which is unerring though given in respect of something imperceptible. This (according to our opinion as well as that of Bádaráyana) * * * is the evidence (by means of which we recognize Duty), for it has no respect (to any other evidence,—such*

* See Colebrooke's Essay on the Púrva Mímánsá. Essays, Vol. 1. p.

† This translation is borrowed from Dr. Ballantyne's Edition and Version of the Mímánsá Sútras, pp. 9, 32—34.

as that of sense)." "*And the Vedas some declare to be something recent,* (*because*) *there are names of men in it, and* * * * *because of our seeing uneternal persons* (*mentioned in the Vedas*)." "*But there has been declared* (*already*) *the priority of sound* (*to any thing in time*)." "*The name* (*derived from that of some mortal—was given to this or that section of the Veda,*) *because of his reading it.*" "*But the terms in the text* (*which seem to be the names of men*) *are common to other objects, and do not there designate men.*"

30. So too the other Sástras, being obtained by Munis from the mouth of Brahmá, were delivered to their disciples in succession. Thus the whole collection of the Sástras, traditionally received, has always been acknowledged to have issued from the mouth of Brahmá, and to be divine. Therefore the divinity and authority of all the Sástras is established, being ascertained by oral testimony.

SATYARTHI SAYS;—Until the authority of the speaker be thoroughly ascertained, wise men will not trust to the testimony delivered by him. At present no one of the authors of the Sástras is alive, but all of them have, in ancient times, departed to the other world. 35. Hence, from their being beyond the cognizance of the senses, no individual of the present day, can, without tradition, know the truth regarding them. But learned men should not, without examination, trust to tradition, for there is a likelihood of there being both truth and falsehood in it. It is matter of knowledge to all, that many fictitious stories, received by tradition, are current in the world. Many undiscerning persons believe in them, but by consideration intelligent men perceive their falsity. And even the stories which appear to be derived from a true source become sometimes gradually changed. 40. When it issues from a pure fountain, a stream of water is at first perfectly limpid; but as it flows rapidly along, it becomes turbid by the admixture of earth and other things. In like

manner, the streams of narrative issuing clear from the pure fountain of the speaker's mouth, by the intermixture of other matters, become gradually turbid with falsehood. Hence, O Pandit, it is to be considered whether the report current in this country, that the Veda is of superhuman authority, and derived from the inspiration of Brahmá, is true or false.

VEDAVIDWAN SAYS; —I entirely trust to the tradition which is reported in India, on this subject from early times till now; if you think differently, state (your opinion).

SATYARTHI SAYS;—On this most important subject the ascertainment of truth is exceedingly necessary; let us therefore endeavour to ascertain it without any bias to our own side. 45. I will now declare to you the whole opinion which I hold on this subject after frequent consideration; and as I speak without bias, so do you hear with a like disposition.

VEDAVIDWAN SAYS; —I will listen attentively and without bias to my own side, to whatever argument you may state on this subject, as the Naiyáyika commentator says; "*Those who are desirous to know the truth are the persons who are competent for discussion.*"*

SATYARTHI SAYS;—At the commencement of this discussion, O Pandit, God should be supplicated to make us devoted to truth, and lead us to truth.

O thou sole, eternal, infinite God, the source of all knowledge, look with an eye of mercy on us ignorant seekers after truth. O Lord, assist us in the search for truth; we cannot attain to it, without obtaining thy guidance.

50. I wish now Sir, at the beginning of the controversy, to say something more about the search after truth. Every where in the world is seen a manifold variety of opinions, of

* See Dr. Ballantyne's Nyáya Aphorisms, p. 37.

which (fact) intelligent men regard the reasons to be numerous. First of all the human intellect, being naturally of limited power, is unequal to the thorough comprehension of deep subjects. And frequently the reasoning power even of those whose understandings are more vigorous than common, is vitiated. Frequently even learned men, drawn by love, hatred and other passions, embrace, from its being desired, a side which is condemned by reflection. 55. That no doubt may arise in regard to my meaning, I will here give some clear illustrations. Thus: The young man who is addicted to the society of harlots and various other vices, hates intensely all impediments to his pleasures. Now in the divinely revealed books vice is forbidden, and a dreadful punishment in hell is declared to be its recompense. Hence the vicious youth when he hears the scriptural prohibition, detests from the infatuation of his lust, the scripture which obstructs his enjoyment. And sometimes the recollection of future misery arises in his heart, and renders tasteless all the objects of his desire. 60. Reflecting that there would be no obstacle to his pleasures if infidel doctrines were embraced, he wishes to deny the hated scripture. Then when he begins to test its proofs, how can he, from his wrong bias, form a just judgment? Thus do infatuated men, led by love and other passions which vitiate right judgment, abandon authoritative sacred books. Again: Let another sástra be supposed which inculcates with other erroneous doctrines this, that dissoluteness and other sins are washed away by almsgiving and other works. Some other debauchee may say, 'According to this creed, absolution from sin is easy, why should I give up my vices?' 65. Hence he delights in a sástra of this kind, which indulges his desires, and does not wish to deny its authority. Again: The man who forsakes his country's creed, and embraces another, is for the most part reviled greatly by his fellow countrymen. Perceiving the loss which

thus results from embracing another religion, men generally detest other religions (than their own). They therefore never look at foreign Sástras, from an apprehension that they may perhaps be true. Or if they look at them, they are misled by dislike, see only their worst side, and do not judge them fairly. 70. Though the foreign religion be established by strong proofs, they from wrong bias do not admit the strength of those proofs. Further, any one who from his youth has been attached to any religion loves it greatly, and does not forsake it hastily. Just as a mother considers her deformed child to be beautiful, so they can see no blemish in their own religion, even though it be bad. Though that religion of their own be quite destitute of proof, they being biassed in its favour, do not perceive its want of proof. Let us therefore, O Pandit, now commence this discussion with a strong desire to receive the truth.

75. VEDAVIDWAN SAYS;—In (all) discussions, a wise man should proceed with caution, for there are many obstacles which impede the attainment of truth. What you have now said on this head is all correct, and you must understand that I concur in it. I myself esteem the ascertainment of truth to be extremely necessary; without attaining it, loss will be suffered by us by both here and hereafter. We must earnestly seek for the pearl of truth by means of that eye of the understanding which God has given to us and others.

SATYARTHI SAYS;—This you, who are competent for discussion, have correctly spoken; now let what I am about to say be listened to. 80. Now, what Jaimini* aphorized as to the eternity of sound, is not admitted as true by the followers of Gautama.† And even though the eternity of sound be admit-

* Author of the Púrva Mímánsá philosophy.

† The founder of the Nyáya philosophy.

ted by me, still that does not suffice to prove the eternity of the Veda. Because if the eternity of the Veda be established by the eternity of sound, then the eternity of *all* books will be in like manner established. But if the authority of the Veda be established by its eternity, then the authority of *all* (other) boo ks (too) will be established. Thus the authority even of the books written by the followers of Sakyasinha (Buddha) and all other opponents of the Veda will be demonstrated.

85. But (now) hear my objection to the other argument you have now stated to prove the authority of the Veda. First, I will relate the history of the Vedas and other Sástras from the commencement, and state my opinion in regard to the origin of them all. The castes of Brahmans and others which now dwell in India sprung of old from a certain race (of men) called Áryyas. These people named Áryyas descended from the same stock as that from which the Persians and other races were descended. Their community of origin is understood from the study of history, and from the similarity of the languages of these several races. 90. The ancient Greek language is known to resemble in verbal roots, nouns, and inflections the tongue of the Áryyas, named Sanskrit. I will not here detail the other foreign languages which resemble the Sanskrit. You must know, O pandit, that much attention has been paid to this subject by learned men of the present day skilled in various languages. If you have a curiosity to know the details, then let some book relating to the subject be consulted. Moreover, just as the worship of fire has always prevailed in India, so too was it formerly practised in Persia. 95. The earliest abode of the Áryyas was somewhere in Persia, which they afterwards left, and came to India. From the want of trust-worthy histories, the time of their arrival here in India cannot be determined. It appears that a period of years somewhat short of five thousand has elapsed from that time to the present day. These Áryyas were not the earliest inhabitants of India; men of another race

dwelt before in this country. In some places of the Vedas, these (earliest inhabitants) are called by the names of Dasyus &c.; and at that time war raged between them and the Áryyas. Thus in the Rig-Veda, 51st súkta, and 8th verse (it is written); "*Make a distinction between the Áryyas, and those who are Dasyus; restraining those who perform no religious rites, compel them to submit to the performer of sacrifices: be thou who art powerful, the encourager of the sacrificer: I am desirous of celebrating all thy deeds in ceremonies that give thee satisfaction.*"*

Again, in the 103rd súkta and 3rd verse: "*Armed with the thunderbolt and confident in his strength, he has gone on destroying the cities of the Dasyus. Thunderer, acknowledging (the praises of thy worshipper), cast, for his sake, thy shaft against the Dasyu, and augment the strength and glory of the Áryya*".

100. These Dasyus, being gradually conquered by the intelligent Áryyas, left their own countries and took refuge in the mountains and other places. A remnant of these Dasyus and other tribes, bearing the name of Bhillas (Bheels) &c., is seen to this day in the Vindhya and other mountains. Others of the Dasyus in former times coming under subjection to the Áryyas, dwelt in the midst of them, and became commingled with the rest of the people. When these people of Áryya race first came to India, they dwelt in the country adjoining the Punjab. This is inferred by discerning foreign scholars from a consideration of various matters mentioned in the ancient hymns (of the Veda.) 105. For the five rivers of that country, and also the Indus and Jumna, are frequently mentioned in the hymns. But the Ganges is only once mentioned in the hymns

* See Profr. H. H. Wilson's translation of the Rig-Veda, p. 137.

† Wilson, ibid, p. 266.

of the three Vedas (Rik, Sáman, and Yajush), as a certain scholar* who has cursorily examined them says. Thus in the 7th súkta, 6th anuváka of the 10th mandala of the Rig-Veda (it is written), "*O Gangá, Yamunú and Sarsawatí &c.*" Hence it is understood that the Áryyas did not then dwell on the banks of the Ganges, but far to the west of it. But afterwards at the period when the code of Manú was compiled, the country of the Áryyas was more extended. Thus in the code of Manú, 2nd section, verses 17—19, and 21, 22, (it is written): "*The space between the divine rivers Saraswatí and Drishadwati, the land formed by the gods, is called Brahmávartta. The traditionary customs which prevail in this country in regard to the castes and mixed castes are designated as pure. Kurukshetra, and the country of the Matsyas, Panchálas and Súrasenas constitute the land of the Brahmarshis (divine sages) beyond Brahmávartta. The country between the Himálaya and Vindhya ranges, east of Kurukshetra, and west of Prayága (Allahabád) is known as the central land. The space between the same mountains (and extending) from the eastern to the western sea is regarded by learned men as Áryyávartta.*"

It appears that at the time when the Áryyas came from another country to India, the distinction of castes did not exist among them. 110. Some foreign scholars say that the distinction of castes is not mentioned in the earliest Vedic hymns.† Other learned men think that without some further examination of the hymns, the truth of the case cannot be known.‡ But certain scholars consider the purushasúkta, in which the story of the creation of castes is told, to be more recent than the other

* Dr. Roth. Abhandlungen, p. 136.

† See Dr. Roth's Brahmá and the Brahmans translated in the Benares Magazine for Oct. 1851.

‡ Profr. H. H. Wilson. Introd. to Rig-Veda.

hymns.* That there is naturally no difference of caste among mankind, is known by reason and other proofs. It appears from the Sástras that the Brahmans had formerly no such distinctive character as they afterwards acquired. 115. For it is told even in the Puránas that the Gárgyas and other families, though Kshattriyas by birth, became Brahmans. Thus in the Vishnu Purána, 4th book, 19th section, (there is this) prose (passage): '*From Garga sprung Sini, from him the Gárgyas and Sainyas, who, though Kshattriyas, became twice born* (*Brahmans*)." Again: "*From Mahávirya sprung a son called Urukshayí; he had three sons, Trayáruna, Pushkari and Kapi; these three also afterwards attained the condition of Brahmans.*" If these persons being Kshattriyas attained Brahmanhood, how is any natural distinction of castes maintained? It is also said in some places that certain ancient kings established, or gave birth to, the four castes. Thus in the Vishnu Purána, 4th book, 8th section, it is said: "*Ghritsamada's son Saunaka set on foot the four castes.*" Again, in the same section; "*From Bhárga sprung Bhárgabhúmi, and from him the four castes originated.*" Again, in the Matsya Purána, (it is said that) a boon was given by Brahmá to Bali, that he should *establish the four regulated castes.* Again, in the Váyu Purána it is said, "*And the son of Ghritsamada was Sunaka, whose son was Saunaka. In his race Brahmans, Kshattriyas, Vaisyas and Sudras arose, the twice-born with their various duties.*" If kings by their command established the four castes, how can there be naturally any distinction of castes among men? Again, in ancient times there was a great contest between the Brahmans and Kshattriyas to establish each their own superiority. 120. Viswámitra and other celebrated Kshattriyas formerly wished that they also should have the power of teaching the Vedas. And clear traces of the enmity

* Colebrooke and Roth. See Colebrooke's Essays, Vol. I. p. 309, note.

which existed between Viswámitra and Vasishtha in regard to the office of domestic priest, are found in the Rig-Veda. Both of these persons performed the office of priest to a certain king called Sudás, as appears from the hymns written by them respectively. In these they themselves eulogize their own potency in propitiating the gods, as should be seen in the hymns.* Thus, in the 6th súkta of the 2nd anuváka of the 7th mandala, Vasishtha says: "*From afar have they brought by their Soma-offering, the mighty Indra who was holding the cup and drinking; Indra preferred the Vasishthadæ before the prepared soma-juice of Pásadyumna, son of Vayata; &c.*" Again, in the same súkta; "*Indra heard Vasishtha as he praised him, and afforded a wide space to the Tritsus.*" Again, in the 1st súkta of the 2nd anuváka of the 7th mandala, the same author (Vasishtha) says: "*Be gracious to him, ye powerful Maruts, as (ye were) to Divodása, the father of Sudás; preserve the house of Paijavana, imperishable, undecaying dominion for the pious.*"

And in the 15th súkta of the 4th anuváka of the 3rd mandala Viswámitra says: "*The great rishi of divine descent, divinely-impelled has stayed the river and the waves, the governor of men: when Viswámitra conducted Sudás's sacrifice, Indra was propitious through the Kusikas.*" Again, in the same súkta: "*I who (in ?) both these worlds praised Indra, it is my (Viswámitra's) devotion which preserves the race of Bharata.*"

Again, let the last verses of this súkta be inspected, where Viswámitra the author of the hymn curses Vasishtha. Referring to the last four verses of that hymn, the writer of the Index to the Veda has given this explanation, viz: "*The last verses are intended as a curse, and testify ill-will to Vasishtha; the Vasishthadæ do not listen to them.* In the Vrihaddevatá, it is said by Saunaka in regard to these verses; "*By reciting or*

* This, with the quotations, and their versions, is derived from Dr. Roth's Abhandlungen, pp. 87, &c.

hearing (them) the head is split into a hundred fragments; the children of such persons die: wherefore let no one repeat them." And it is seen in the Sástras that Veṇa* and other kings formerly held the superiority of the Brahmans to be intolerable. Hear, you who are discerning, the following instance extracted from the ancient Áitareya Bráhmana, 7th adhyáya.†

"Viswántara the son of Sushadman rejecting the Syáparnas, performed a sacrifice without them. The Syáparnas, having learnt this, came to the sacrifice and sat down in the midst of the sacrificial ground. Seeing them he (Viswántara) said 'There sit the doers of evil deeds; ye who are speakers of pure words, remove them; they are sitting in the midst of my place of sacrifice'. In obedience to his command, they removed them. As they were being removed, they exclaimed, 'The Asitamrigas with the Bhútavíras once at the sacrifice of Janamejaya the son of Parikshit obtained by force the Soma-juice for the Kasyapidæ, when he was performing sacrifice without the Kasyapidæ. These were then their champions: will any one be our champion, and obtain for us by force this Soma-juice?' 'I am your champion; Thus spake Ráma, the descendant of Bhrigu. Ráma the descendant of Bhrigu was an instructed man of the family of the Syáparnas. When they were being removed, he said, 'Do they, O king, remove from the altar one who is thus possessed of knowledge?'"

In like manner it appears that the ancient Bráhmans not being satisfied with the right over the Vedas, endeavoured to ascend to kingly power. This is inferred from the history of Parasuráma, who killed the Kshattriyas, and gave the earth to the Bráhmans. Thus in the Mahábhárata, the Earth says to

* See the story in Wilson's Vishnu Purána, pp. 99–101.

† This quotation and version are also derived from the 3rd of Dr. Roth's Abandhlungen.

Kasyapa; "The fathers and also the grandfathers of these men have been destroyed in battle for my sake by Ráma, the energetic in action." 130. That there is naturally a distinction of castes between men in India is asserted in these Sástras in a thousand places. But from considering the passages which have now been extracted by me from the Sástras, great doubt arises in regard to this dogma there asserted. In order that my meaning on this point may be clear, hear this illustration. The witness who is subject to, and a partizan of the plaintiff, conceals all the truth which is adverse to the plaintiff's claim. But whatever that witness, when tested, unwillingly admits injurious to the plaintiff, will be all credible. 135. By this I mean that the writers of the Puránas had a partiality for the religious systems of this country. Hence whatever text is found anywhere in the Puránas contradictory of those religious systems, will be worthy of credit. Thus it is inferred that the distinction of castes, though not at first existing among the Áryyas, grew up gradually by the efforts of the priests. Because the class of men who are occupied with the service of the gods and with science, everywhere acquires power and honour. Hence the superiority of the priests, viz. of the offerers of sacrifices and praises, began to be believed by those who followed different occupations. 140. Afterwards the Bráhmans, being themselves the guardians of the Scriptures, magnified their own dignity, according to their pleasure.

The Sástras which are now current in India did not arise at once, but by degrees. But the Vedic hymns, which consist of the praises of various deities, are without doubt the earliest of all the Sástras. Their priority is known by proofs of various kinds, but chiefly by the difference of their dialect. Whoever examines the Vedic language and the modern Sanskrit, will without doubt find a great difference between them. 145. The difference in inflections &c. which is perceived between

them, arose gradually from an alteration in the language. At the time when all these ancient hymns were composed, the language of the Áryyas was rustic, not polished. Changing gradually by constant use, it was at length thoroughly polished by Páṇini and others. Afterwards, a vernacular dialect growing up by degrees, the common people gave up speaking Sanskrit. And the Sanskrit language being only spoken by learned men, and preserved in books, underwent no further change. 150. The change explained by me (as having taken place), in the Vedic language has, you must know, frequently happened similarly in other countries. The ancient Greek language is not found in other later works such as it appears in the earliest ones. In all other countries the same is found to be the case; there is no vernacular tongue but has been altered by time.

In those Vedic hymns Vahni (Agni), Indra and other deities are invoked to drink the Soma (juice), and are lauded by the sacrificers. '*Give me cows and other wealth.*' '*Make me victorious in battle,*' such things as these the sacrificers who composed the hymns ask from the gods. 155. Scarcely any of the deities who are now chiefly worshipped in India, are celebrated in the hymns of the Rig-Veda. Ráma, Krishna, Mahádeva, Durgá, Kálí, Bhaváni, Umá: these deities are not named in the hymns of the Rik. Vedhá (Brahmá) and Vishnu are celebrated in some parts of the hymns; and in some places a certain god called Rudra is praised. But there the word Vishnu should be understood as signifying the sun; Vishnu is not described in the hymns as he is in the Puránas. The story of his incarnations is no where seen in the hymns; learned men subsequently invented the whole account of these.

VEDAVIDWAN SAYS; 160. How do you, Sir, reconcile with this the text in the first ashtaka of the Rik: 'Vishnu stepped over this' &c. In the 22nd hymn the 16th and following verses (are as follows); 16 "*May the gods protect us from*

(that portion of) the earth whence Vishnu (aided) by the seven metres, stepped. 17 *Vishnu traversed this (world): three times he planted his foot, and the whole (world) was collected in the dust of his (footstep).* 18 *Vishnu the preserver, the uninjurable, stepped three steps, upholding thereby righteous acts.* 19 *Behold the deeds of Vishnu, through which the (worshipper) has accomplished (pious) vows: he is the worthy friend of Indra.* 20 *The wise ever contemplate that supreme station of Vishnu, as the eye ranges over the sky.* 21 *The wise, ever vigilant and diligent in praise, amply glorify that which is the supreme station of Vishnu."**

Is there not found here a reference to the dwarf-incarnation, in which Vishnu strode over the three worlds in three steps? In this manner Sáyana Áchárryya in his celebrated commentary called the Vedártha-prakása, (Explanation of the meaning of the Veda) has declared the sense of these verses.

SATYARTHI SAYS: It is said by acute persons that the ascent, the setting and the midday course of the sun are meant in these verses. Durgácháryya the author of the commentary on the Nirukta has thus explained the meaning of the verses in his commentary:—'*How is Vishnu the sun? Because it is said, he thrice planted his foot &c. Where did he do so? Sákapúni says, on the earth in the firmament and in heaven. Becoming terrestrial fire, he steps or resides a little on the earth, in the shape of lightning in the firmament, and in the form of the sun, in heaven. As it is said,* (here follows a quotation, apparently from the Veda, the meaning of which is not apparent in the absence of a commentary). *Aurnanábha Acharyya thinks the meaning is, he plants one step on the Samárohana or the eastern mountain,* (*another*) *on the Vishnupada, the meridian sky, and* (*a third*) *on Gayasiras, the western moun-*

* Profr. Wilson's Translation of Rig-Veda, pp. 53, 4.

tain. Thus too, (as to the words) ' the whole world was collected in the dust of his (footstep) : The middle step, in the form of lightning, taken in this expanse, the firmament, which is the cause of the growth of all things, is evanescent and not constantly perceived. In this explanation composed by that intelligent person, no reference to the Dwarf-incarnation is to be seen.* 165. The supreme station of Vishnu mentioned in the last verses signifies the highest position of the Sun in the sky. The fact, that the word *Vishnupada* is well known in the sense of firmament, confirms the explanation which I have given. In like manner fire is intended by the word *Rudra* : this Rudra of the Vedas is distinct from the Rudra of the Puránas.

In my opinion all the Vedic hymns are of human origin, their divine derivation is not established by reason. The authors of the hymns propitiated with sacrifices, and celebrated by praises of their own composition, the hereditary gods whom they worshipped. 170. The learned designate by the name of *Mantras* and *Súktas* &c. the hymns which were composed by the priests in praise of the gods. The hymns in which only the supreme Spirit is celebrated, are decided by discerning persons to be more recent than the others. Hence that which from being in praise of Purusha, is called *Purusha-súkta*, is not to be reckoned among the earliest hymns. A few other hymns maintaining the doctrine of Brahma (one spirit) are found here and there in the collection, but they too are recent.

When the first progenitor of men was originally created, he knew God according to (the capacity of) his understanding, and rightly worshipped Him. 175. But when through his

* This sloka and the quotation preceding it are not to be found in their proper places here in the Sanskrit text, but are given at the end.

transgressing the divine command, his perfection perished, from that time the knowledge of God decreased among his descendants. I now say only so much here in subservience to my present design; hereafter the full details of the origin of man will be told. But at the time when the Vedic hymns were composed in this country, divine knowledge was very much corrupted. Forsaking the sole, infinite, eternal God, the creator of all things, the people of that time believed in various deities. I will (now) explain my opinion as to the manner in which such a false creed arose. 180. A glorious power is by God made inherent in fire and other insensible objects. Vast forests are consumed by fire of intolerable flame; mighty trees are uprooted by fierce winds; villages with their inhabitants disappear by the force of streams; the earth with its grass and other products is scorched by the sun's heat; the sun, illuminating by its golden splendour heaven and earth, marches onwards, like a ruler, in the boundless sky; at the appointed season the clouds water the earth with their showers; the earth, watered and cultivated, produces various crops. 185. From perceiving such energies as these existing in fire, the wind and other objects, men declared them to be sentient and worshipped them as gods. The people owing to their ignorance began thus to believe in the deity of Agni, (fire), Súryya (the sun), Marut (the wind), and Varuna. The gods are mentioned in the Veda with the distinction of great and small, as appears from a study of the following verse, the 13th of the 27th Sákta; *"Reverence to the great gods, reverence to the small; reverence to the young, reverence to the old; we worship (all) the gods as well as we are able; may I not omit the praise of the elder divinities."**

As these gods are all imaginary and not real, so those

* Wilson's Translation of the Rig-Veda, p. 71.

hymns which celebrate them are of human origin. The author of the index to the Veda tells the names of all the persons called by the name of *rishis*, who composed the hymns. 190. In the 1st sûkta of the Rig-Veda, the *rishis* are divided into two classes, and are called the *ancient* and the *recent* by the author of the hymn. Thus: "*May that Agni who is to be celebrated by both ancient and modern sages conduct the gods hither.*"* Just as there was priority and posteriority among the writers of the hymns, so too, O Pandit, the rise of the hymns was prior and posterior. In the following verse the recentness of the hymn is declared by the author of it, Sunahsepa himself. Thus in the 4th verse of the 27th sûkta (it is said); *Agni, announce to the gods this our offering, and these our newest hymns.*† Whenever, on a favourable opportunity, a Raja, or a householder wished to sacrifice, he caused a suitable *hymn to be composed by a poet.* That many hymns were thus composed according to the exigence, appears by considering their respective contents. 195. For the names of kings, and their battles with their enemies, and their victories over them are frequently mentioned in the hymns. These hymns are almost all seen to the present time in the same form as they were composed by the ancient priests. They were composed by the priests merely to celebrate the praise of the gods; no bias is percieved in them to any particular form of faith. No author of hymns written in praise of the gods thought at the time of composing them that they were derived from Brahmá. They therefore celebrated in the hymns which they composed all the events of their own time, battles and so forth, with the names of the kings. 200. But when from their antiquity learned men regarded the hymns as venerable, then others began erroneously to speak of them as uttered by Brahmá.

* Ibid, p. 2. † Ibid. p. 69.

Thenceforward, as the actions of kings which are there recorded were opposed to (the idea of the hymns) being spoken by Brahmá, they endeavoured to reconcile them (with this supposition). But learned men, O Pandit, ought never to believe in the eternity of hymns of which the contents are seen to be such.

At first these Vedic hymns were not collected in compilations, but were current in India as heard from the lips of elder men. It is supposed that whatever hymns were composed by Vasishtha and other bards, were preserved by their respective families.* 205. The hymns which were composed by the priest Vasishtha, his sons and grandsons and so on in succession retained. In like manner whatever hymns the poet Viswámitra wrote, were preserved by his descendants; and so in other families. When these hymns, having been long handed down by tradition were become old, the people began very greatly to revere them. Whatever object anywhere on earth grows ancient, is generally regarded by men with wonder and reverence. Wherefore the discerning should not be surprised that people then declared the Vedic hymns to be divine. 210. People began to hold also the divine origin of the ancient priests who composed the hymns. Vyása at that time along with Paila and others, collected all the hymns,—as retained in men's memories,—wherever they were scattered. From the compilation of the hymns he is called Vyása, for this word means a compiler. Krishna Dwaipáyana is said to be the last of the Vyásas; before him there were many others,—such is the story in the Puránas. This however is invented for the purpose of increasing the glory of the Vedas; and the true account is not related in the Puránas, 215. When Vyása with his pupils made the

* See Dr. Müller's preface to the Rig-Veda Sanhitá, p. xxvi.

collections of the Rik and other Vedas, the language of the Áryyas was no longer rustic, as formerly. But by use and the efforts of learned men that language, having become polished, had assumed a new form. Even at the time when Vyása and those other scholars compiled the hymns, almost all the hymns were ancient. But the origin of them all must not be supposed simultaneous; they were gradually composed with a difference of time and other (circumstances). But the scholars who formed the collections amalgamated some new hymns with the old. 220. The diction of the *Purusha-súkta* (hymn in praise of *Purusha*) does not appear to be so old as that of other hymns. Hence it is inferred from its diction that the *Purusha-súkta* was not old but recent at the time the collection was made. Know, O Pandit, that the following is the true account of the hymns comprised in the four Vedas, the Rik and the rest. In the Rig-Veda is seen the original form of all the hymns which are collected there. They are seen there in the same shape as the priests at first composed them. 225. But the hymns in the Sáma Veda called *Sámans* are almost all portions of the Rig-Veda. The *richas* (verses) of this Veda (the Rik), being broken up in a thousand ways became in the Sáma Veda, *Sámans* to be used by the *udgátars*.

And many of the hymns which are collected in the Yajur Veda are parts of the Rig Veda, but in form adapted to the Yajur Veda. The hymns collected in the Atharva-compilation are for the most part different from the hymns of the other three Vedas. Some of them are intended as curses on enemies, others for the preservation of the (person's) own life; in some, certain herbs, such as the *darbha* (*kusa* or sacrificial grass) and others, are addressed. 230. From a consideration of various contents of the Atharva, discerning persons say that most of the hymns in it are more recent that those of the Rig-Veda.

When all the collections (*Sanhitás*) of the Vedas had been

formed and were current, learned men studied them assiduously. And those who were the most distinguished scholars of that day began to interpret the Vedas to the best of their skill. Thus the composition of the grammatical treatises and all other appendages of the Veda, auxiliary to its interpretation took place by degrees. From that period the people of this country having gradually become ripened in knowledge, began to engage in various abstruse discussions. 235. 'How did the world originate? Is it eternal, or had it a beginning? Has it any maker? Out of what did he create the universe? Had he a form or is he formless? Has he any qualities or none?'—in regard to these and such other questions learned men became desirous of knowing the truth. The class of Vedic Upanishads relative to such subjects as these, was composed by wise men, by the sole power of their own intellect. The early glory of the gods who are chiefly venerated in almost all the hymns, gradually declined. No where in the Upanishads is their supremacy maintained; but there the supreme Spirit alone is celebrated. 240. Afterwards a difference of opinion having arisen among the learned, different philosophers promulgated various systems of belief in this country. Framed thus by learned men according to their own understandings, the Vedánta, Nyáya, Sánkhya and other *Darsanas* (philosophical systems) arose. In these *Darsanas* framed by Vyása and others, a great mutual contrariety in many respects is apparent. Brahma is the instrumental cause of the world, and also its material cause; Brahma alone is eternal;—such is (the doctrine) maintained by Vyása. Indiscrete eternal Nature (*Prakriti*) developing of itself from itself was the producer of the world, —this the sage Kapila declared. 245. It is imagined by Kapila hat there is no God (Iswara); but Patanjali asserts (the existence of) a God, the creator of the universe. God created the world with subtile eternal existing atoms;—this and

other tenets Gautama asserted. All these (philosophers) are known in India under the appellation of *Munis ;* and they (all) declare that final emancipation is to be attained by their respective systems. But it is said by some that no author of a *Darsana* is completely authoritative except Jaimini and Vyása. Thus: "*In the systems composed by Gautama and Kanáda,* (i. e. the Nyáya and Vaiseshika,) *and in the Sánkhya and Yoga doctrines, the portion which is opposed to the Veda should be rejected by men who trust to the Veda alone. In the doctrine of Jaimini and Vyása there is no part opposed (to the Veda).** Here, O Pandit, the conclusion is to be drawn that if one *muni* err, why may not the aberration of the others also be possible? 250. How is Vyása distinguished from Kapila and the other *munis?* If *they* are in error, whence does his authority arise? The *Mímánsakas* (i. e. the followers of the *púrva* and *uttara mímánsá* or VEDANTA systems) consider that the doctrine of Jaimini and Vyása is entirely conformable to the Veda, and the doctrine of the others contrary to the Veda. But here I ask, how are the sages who composed the Veda itself distinguished from the class of Kapila and others? If the class of *rishis* who delivered the Vedas be authoritative, why is not the authority of Kapila and others also established? The glory of Kapila is celebrated in various *Sástras ;* it is related that the sons of Sagara were reduced by him to ashes. Thus in the *Rámáyana, Bálakánda,* 41st canto, it is said: "*Having heard this speech of their's, O son of Raghu, Kapila, then being filled with great anger, cried aloud. Then all the sons of Sagara, O Kákutstha, were turned into a heap of ashes by the mighty illimitable Kapila.*" 255. In the *Bhágavata,* Vyása referring to this event, has said that it is improper to impute

* Quotation in Vijnyána Bhikshu's *Kapila-bháshya.* Colebrooke's Essays. Vol. 1. p. 228.

anger to so great a *muni*. Thus: "*It is not good to say that the king's sons were consumed by the muni's wrath; how is the foulness (tamas) of anger conceivable in him who was the abode of purity (sattwa), the dust of the earth in the sky which purifies (or is the pure soul of) the world? How (could) mental perturbation (exist) in the sage who was one with the supreme Spirit, (and) by whom the strong ship of the Sánkhya was delivered to us, by which the man desirous of emancipation crosses over the ocean of existence, (so) difficult to cross, by the path of death.*"* Let it be here remarked, O Pandit, what a eulogy is passed on Kapila in the *Bhágavata* which Vyása himself composed. If Kapila was really a *muni*, one with the supreme Spirit, how can the absence of authority in him be rightly conceivable? Again, if final emancipation is attained through the Sánkhya philosophy which he delivered, why is any doubt entertained of his authority? 260. Therefore all the learned men who consider the *Bhágawata* to be an authority, ought to maintain in every respect the authority of Kapila. It is also recorded in the *Bhágavata*, that the Deity in his fifth incarnation became Kapila and delivered the Sánkhya doctrine. In the 1st book, 3rd section, the 10th verse (runs) thus: ("*As*) *the fifth, Kapila, chief of the saints, he declared to Asuri the Sánkhya, which fixes the whole body of principles, and had been lost through time.*" The authority of Kapila being thus proved from the Sástras,—his authority and that of Vyása must both be equal. Between the systems whch these two authoritative *munis* promulgated there is a great contrariety, (as) I said. 265. But the correctness of both these systems between which such a contrariety is apparent, is not conceivable, O Pandit. But it must without doubt be admitted that one of these two, the Vedánta and the Sánkhya, is contrary to truth. Hence the Sástra in which the complete authoritativeness of

* Wilson's Vishnu Purána, p. 378, note.

both is declared is altogether fallible and of human origin. And thus the authority of the Sástra of this country being refuted, learned and acute men should not believe in it.

Just as the systems set forth in the *Darsanas* sprung up by degrees, so too the manifold creed of the *Puránas* arose gradually. 270. The scholars of subtile intellect who were born in India devised by their own understanding the Sánkhya, Nyáya and Vedánta. Other scholars, again, of inferior intellect to them and possessed of poetical power, constructed in the *Puránas*, and other works, creeds intelligible to the vulgar. From a consideration of the *Puránas* and *Upapuránas* a manifold difference of creeds is perceived between them. Some of them are *Sivaite*, others *Vishnuite*; and in these two divisions there are many other varieties. Hence it is understood that they did not spring from one divine source, but were gradually composed by a number of persons. 275. Mutual contrariety is not conceivable in the parts of a *Sástra* which is derived from the inspiration of the omniscient God.

To prove the assertion I have made, I will now declare at length the truth in regard to the *Itihásas* and *Puránas*. Creation, the genealogy of the gods, and the history of kings,—these and others are reputed (to be) the five subjects of the *Puránas*. Thus: "*creation, secondary creation, the genealogy (of the gods &c.), the reigns of the Manus, and the history of (mortal) races, —these form the Purána with its five characteristics.*" But those who have read through the *Puránas* consider that the whole of these five characters are not to be seen in any of them. Further, some abstract is given in tha *Mátsya Purána*, of the contents included in each *Purána*. 280. In some of the *Puránas* which are now current in this country, the contents abstracted in the *Mátsya* (*Purána*) are not found. And, for the most part, so many *slokas* as are specified in the *Mátsya* (*Purána*), as contained in each *Purána*, are not to be seen there.

In the *Mátsya Purána* there is the following description of

the contents &c. of the *Purânas* called *Bhavishya* and *Brahma vaivartta*. Thus: "*The Purâna in which the fourfaced (Brahmâ), having described the glory of the sun, narrated to Manu, in connexion with the history of the Aghora Kalpa, the mundane characteristics af all created beings, consisting of* 14500 *slokas, is called the Bhavishya, relating for the most part the events of the future.*"* Again: "*That Purâna which is related by Sâvarni to Nârada, and contains the account of the Rathantara Kalpa with the glory of Krishna, where also the story of Brahma varâha is repeatedly told, is called the Brahma vaivartta, and contains* 18000 *slokas.*"† But in the *Purâna* which is now to be found called *Bhavishya*, scarcely any prediction of future events is to be discovered. And (it was) not Sâvarni, but Nâráyana muni who uttered the *Brahma vaivartta Purâna* which is now in our hands; 285. and in it there is no history of the *Rathantara Kalpa*;—this and other particulars are apparent from an inspection of the existing *Purâna*. It is therefore the opinion of some persons that much of the former substance of the *Purânas* has now disappeared.

The early history of the people of the Âryya race is not, O Pandit, narrated as it occurred, in the *Purânas* and similar works. That earliest history, not being at first committed to books, was received successively by sons from the lips of their fathers. The history which is thus learnt from the lips of predecessors generally undergoes alteration in a short time, O Pandit. 290. A man is unable afterwards to recollect perfectly all the details of an occurrence which he learnt from the lips of another in his youth. And when he recounts the tale in his old age, he distorts the real facts, from error in recollection. Thus, O Pandit, the narratives of former events received by tradition

* Wilson's Vishnu Purâna, preface, p. xxxix.

† Ibid. p. xlii.

become blended with falsehood from the failure in memory of the narrators. Further, the relaters of tales, in describing ancient events, generally embellish the good qualities of kings by exaggeration. It was always the custom in India in former times that bards (*Sútas*) recounted in public assemblies the acts of former kings. 295. Hearing the praises of ancient monarchs, the kings who are descended from their stock are gratified, and reward the panegyrist. Moreover the minds of the vulgar are greatly delighted by listening to stories of a marvellous character. Hence with the view of gratifying kings, and delighting the common people, the bards mixed up unreal tales with the accounts of former events. At length a collection of the tales received thus by the bards, through tradition, from an early period, was compiled by learned men. Thus it is said in the Vishnu Purána: "*Accomplished in the purport of the Puránas, Vyása compiled a Sanhitá of the Puránas, consisting of historical and legendary traditions, prayers and hymns, and sacred chronology.*"* But such a collection of the *Puránas* as there was formerly, now no longer exists, O Pandit.

300. As new creeds grew up by degrees in India, a similar change took place in the *Puránas* also. A threefold division of them into the classes of pure (*sáttwika*) &c. is now made in the *Padma* and *Mátsya Puránas*. Of these, Sir, those which are characterized as *sáttwika*, all celebrate especially the glory of Vishnu. In the second class which is *támasa* (dark, or foul), Mahádeva is particularly lauded. And in the *Puránas* called *rájasa* (passionate) the glory of the infant Krishna or of (certain) goddesses is celebrated. 305. In some of the number it is declared that Vishnu is the supreme spirit; in others it is asserted that Mahádeva is so. But the doctrine that one of

* Wilson's Vishnu Purána, p. 283.

these gods is the supreme spirit himself, did not formerly exist in India, but sprung up by degrees. For when the glory of Agni and other Vedic deities diminished, *Brahmá*, *Vishnu*, and *Maheswara* (*Mahádeva* or *Siva*) attained great honour. It cannot now be ascertained exactly how the people began to believe in the pre-eminence of those gods. In the *Upanishad* of the Veda, one sole Cause of the universe is almost everywhere specified under the names of *Brahma* &c. 310. But it was held by learned men that Brahmá, though in reality only one, assumes three hypostases in the creation and other acts. Brahmá, Vishnu and Maheswara, being then regarded as gods, began to be regarded by the learned as the agents in creation and the other functions (of deity). Brahmá is the creator, Hari (Vishnu) the preserver, and Maheswara (Siva) the destroyer; thus (it is that) the three gods are celebrated in the Sástras. Thus too in the Rámáyana is their dignity declared; and generally iu the Mahábhárata we see homage paid to them all.* But by degrees the worship of Vedhas (Brahmá) almost disappeared, while the glory of Hari (Vishnu) and Rudra (Siva) increased exceedingly among the people. 315. Hear, O Pandit, from my lips the whole detail of the manner in which this is established by those who have gone through the *Puránas*. Certain foreign scholars acquainted with the *Mahábhárata* declare, after consideration, some of its sections to be of recent date. In opposition to the doctrine generally found in the Mahábhárata, another doctrine is discovered in some other parts. It is concluded by those acquainted with the reality that these sections of mutually conflicting import were not composed at one period, but are (mutually) prior and subsequent (to each other). The section in which the doctrine known as old is discovered, is understood to be an-

* See Lassen's Indische Alterthumskunde, Vol. I. p. 783.

cient, and that in which recent doctrine is found, to be recent. The sections in which Krishna is declared to be the supreme spirit are decided by the discerning to be all recent. Because no reference to this doctrine is found in other parts of the *Mahábhárata*, and this doctrine appears to be more recent than other doctrines. Hence it is understood that the celebrated *Bhagavad gítá* in which Krishna is asserted to be the Supreme Brahma, is modern. When the compilation of the *Mahábhárata* was first formed by learned men, the *Bhagavad gítá* was not included in it. But when the glory of Krishna afterwards increased in the world, the learned composed the *Gítá* and inserted it in the compilation. 325. And certain scholars consider the section of the *Rámáyana* in which the incarnation of Vishnu in Ráma and others is celebrated, to be recent.

What appears, on viewing history with an intelligent eye, to be the true account of Ráma and Krishna, shall now be declared. There is no doubt that there was a certain ancient king of Ayodhyá called Ráma, (who was) powerful and an extensive conqueror. And it is notorious from history that Krishna, the lord of Mathurá, was an ally of the Pandavas in the great war. Both these (kings) attained to renown by their virtues or their heroism; but the idea of their divinity should not be entertained by men of intelligence. 330. Poets celebrating their actions with exaggeration, by degrees exalted exceedingly their renown in the world. And when their real history was forgotten in the world, deluded men began to look upon them as gods. So long as any gifted man lives on this earth, people cannot entertain the idea of his divinity. For every one daily and manifestly beholds him acting continually as a man and not as a god. But when he has vanished from earth and departed to another world, then the rise of false tales regarding him becomes possible. 335. Men of all countries naturally venerate anything ancient which is be-

held on earth. And great honour is paid by subsequent (generations of) men to those mortals of former ages who by their virtues have attained to eminence in the world. Just as the notion of the divinity of Ráma and Krishna, who are no gods, has grown up in India, so too (the same has been imagined) of other men. For it is related, O Pandit, in the first book of the *Mahábhárata* that the gods became partially incarnate in many brave warriors. If you wish yourself to verify the particulars of this, let the chapters entitled *the incarnation of parts* (*of the gods*) be examined. 340. Moreover such exaggeration, originating in mere ignorance, has always been current in India. The authors of the Sástras say that Vishnu himself became incarnate in the renowned Sankara Ácháryya and in the great muni Kapila. Even now superhuman glory is falsely ascribed by people in this country to certain dead men. Certain inhabitants of this country, followers of Muhammad, called by the name of *peers*, are well known in different places. Those of them who are celebrated in this country for pre-eminence in holiness, are worshipped by the people with offerings of flowers &c. 345. It is falsely said by the ignorant that by the power of these dead men the sick can be cured, and other such powers (are said to) reside in them. Thus the vain practice of deifying men is seen (to have) continually (existed) in India from the earliest times till now.

Another proof will now be given to show that the worship of Kesava (Krishna) was not formerly practised in India. At a period of five hundred years before the beginning of the era of Vikramáditya, the Buddhist religion commenced. In the most ancient *sútras* of the Buddhists, reference is found to the several gods whom the followers of the Vedas at that time reverenced. 350. Hari, Náráyana, Brahmá, Varuna, Sankara, Siva, Kuvera, Vásava, Sakra, are there mentioned as gods. But in none of the early *sútras* of the Buddhists which have

yet been examined, has the name of Krishna been seen by the examiner.* If the worship of Krishna had been generally practised at that time, would he not have been mentioned in these Buddhist *sútras?* It is therefore inferred that at the time when those *sútras* were compiled, the worship of Krishna was not generally known. Some learned man may say that (perhaps) the name of Kesava (Krishna) may be mentioned in other *sútras* of the Buddhists which have not yet been examined. 355. To this I may reply: If you are of this opinion, then search out and shew such a text of the *sútras*.

A certain learned man of ancient times, the author of the Chhandogya Upanishad, has mentioned the fact of Krishna the son of Devakí being instructed by Ghora. Thus: "*This Ghora, the descendant of Angiras, addressing Krishna the son of Devakí, said,*" *&c.* But in this passage Krishna is not mentioned as a god, nor is any word employed expressive of honour. It is inferred that in the remote age when the Chhandogya Upanishad was composed, the son of Devakí was well known. But that the idea of his godhead was not then current in the world, appears from the absence of any honorific epithet.

360. Let us now, O Pandit, look to the detail of what the author of the Mahábhárata says regarding Krishna. (In the passages) where his being engaged in battles and other occupations is mentioned, he is generally described as acting like a (mere) mortal.† Generally he is not seen to employ divine power in battle, for the protection of himself, or the destruction of his enemies. Again it is said in the *Vana-parvva*, (the *book* of the *Mahábhárata* entitled *the Forest*) that he perform-

* Burnouf's Buddhisme Indien, p. 136.

† See Preface to Wilson's Vishnu Purána, p. ix. and p. 492., notes 2 and 3.

ed difficult penance in various places of pilgrimage for thousands of years. Again, Sir, it is said in many places of the same Mahábhárata that Kesava (Krishna) is the *rishi* Náráyana. Thus it is said by Krishna: "*You and I, O Kaunteya (Arjuna, son of Kunti) are called Nara and Náráyana.*" 365. Again it is reported in the *Dhána-dharmma*, that Krishna becoming a worshipper of Siva and propitiating him with his wife, received (from them) boons. In the same *Mahábhárata*, Krishna is frequently called a portion of Hari (Vishnu), and frequently also his being the supreme spirit is asserted. In the first book of the Mahábhárata, O Pandit, it is said that Krishna (the word means black) sprang from a single black hair of Hari. Thus Vyása spake: "*Along with them the god then went to Náráyana, the illimitable, the endless, the unperceived, the unborn, the ancient, the eternal, the universal, possessed of endless forms. He also did all (they desired?) and then the whole of them were born on earth: and Hari also plucked forth two hairs, the one white, and the other black. These two hairs entered into two women of the family of the Yadus, Devakí and Rohiní: One of them, that white hair of the god, became Baladeva; the second hair called black in colour became the black Kesava.*" And as in the *Mahábhárata*, Krishna is said to have sprung from a hair, so too Parásara says in the *Purána* called the *Vaishnava* (the *Vishnu Purána*): Thus: '*while (he was being) thus eulogized, the divine lord plucked up, O great muni, two of his hairs, (one) white and (one) black: and said to the gods, these my two hairs, descending to earth, shall alleviate the distress of her burthen. And let all the gods descending in their own portions to earth, fight with the infuriate, pre-existing, Asuras. Then all these Daityas shall perish on the earth, without a doubt, consumed by my glance. This my hair shall become the eighth conception in (the womb of) Devakí the wife of Vasudeva, who is like the goddesses. Descending, this (hair, or child) shall on earth slay*

Kansa, who is Kálanemi :—having spoken thus, Hari disappeared."* The Krishna who in these two passages is said to have sprung from a mere hair of Vishnu, is declared in the *Gítá* to be the supreme spirit. Thus in the Bhagavad Gítá, Arjuna says: "*Thou art the supreme Brahma, the supreme light, holy, pre-eminent. All the rishis, and the divine rishi Nárada, Asita, Devala, and Vyása call thee Purusha, the eternal, divine, the primal god, the unborn, the all-pervading; and thou thyself tellest me (the same.)*"

370. And just as in the *Mahábhárata*, O Pandit, an uniformity of doctrine is not found, so too in the *Puránas* a diversity of doctrine is frequently visible. Thus in the *Brahma vaivartta Purána* the modern worship of the boy Krishna with Rádhá is especially inculcated. The glory of the boy Krishna, as it is celebrated there, is not discoverable in the *Vishnu* and other *Puránas*. And so it appears from a scrutiny of the Sástras that a manifold alteration in the doctrine regarding Krishna arose by slow degrees. Whenever any doctrine had arisen and become prevalent here in India, a new Sástra in support of it was composed by its adherents.

375. I (will) now state what a mutual hostility is apparent in the *Puránas* between the *Saivas* and the *Vaishnavas*, each eulogizing their own God. It is learnt from the story of the destruction of Daksha's sacrifice, which is told in the Sástras, that the *Saivas* formerly opposed the *Vaishnavas*. Embracing the side of *Vishnu* or of *Siva*, their respective worshippers composed *Puránas* and other works in honour of their several deities. In some of these *Puránas Vishnu* is praised, and in some places the devotees of *Siva* are reviled. If you will read the *Uttara-khanda* (concluding book) of the *Padma Purána*, you will find there a strong recommendation of the worship of *Vish-*

* Wilson's Vishnu Purána, pp. 497, 8.

ns. 380. In that book, *Rudra (Siva)* is described as instructing *Parvatí* in all the details of the worship of *Vishnu* and devotion to *Vishnu*. It is said that then, when the celebration of *Vishnu's* glory had been concluded by *Rudra, Siva* and *Párvatí* worshipped *Vishnu*. Again on one occasion, in an assembly of the rishis, Bhrigu (as is told in the same work), declared that of the three gods Hari alone is deserving of honour: Thus in the last section of the *Uttara-khanda* of the *Padma* (*Purána*) Bhrigu says: "*Abounding with the qualities of passion and foulness, Vidhi* (*Brahmá*) *and Isána* (*Siva*) *chief of the Gods were cursed by me; they, O most excellent of rishis, are not to be worshipped by Bráhmans. Vishnu, made up of pure goodness, an ocean of excellent qualities, Náráyana, Hari, is the supreme Brahmá the god of Bráhmans.*" Again in the *Bhágavata*, O Pandit, *Brahmá Prajápati* (the lord of creatures) himself is mentioned as lauding *Vishnu* in terms such as these: Thus in the 2nd book, 6th section, *Brahmá* says: "*Whose real character neither I nor you nor Vámadeva* (*Siva*) *know; much less the other gods; but with our minds misled by his illusion, we know* (*only*) *this universe* (*which he has*) *constructed like himself. Glory to that Bhagavat* (*divine being*) *whose acts during his incarnation we and others sing, but whom we do not know in reality.*" Again in the *Uttara-khanda* of the *Padma Purána*, Brahmá says; "*This Vishnu is always all-pervading, the supreme spirit, everlasting, the unbeginning, abode of* (*all things*), *glorious, the soul of all beings, the producer of all beings. May this Vishnu from whom I am sprung, always protect* (*us*). *He is the time* (*destroyer*) *of time, and was born before me.*" Again; "*He, Madhusúdana, is called our father, our progenitor.*"

In the *Lainga, Kaurma and other Puránas*, Vishnu is mentioned as of inferior degree, and *Maheswara* (*Siva*) as supreme.

* Wilson's Vishnu Purána, preface, p. xx.

385. It is stated in the *Lainga Purána* that a great *linga* of fiery substance appeared and put to shame *Hari* (*Vishnu*) and *Vedhá* (*Brahmá*) who were once fighting for the supremacy; and that on beholding the glory of the *Linga*, *Hari* and *Vedhas* worshipped *Mahesa* (*Siva.*)* Thus in the 17th section of the *Linga Purána* it is said: "*And a direful terrific fight took place in the sea of universal dissolution between us two, with our enmity heightened by passion. At this time there appeared before us, to stay our contention, and to admonish us, a luminous linga, invested with a thousand wreaths of flame, equal to a hundred mundane conflagrations, incapable of diminution or increase, without any begininng, middle, or end, unequalled, indescribable, undefinable, the source of all things. Bewildered by its thousand flames, the divine Hari said to me (Brahmá) who was also bewildered, let us here prove the source of this fire; I will go down the unequalled pillar of fire, and you should at once proceed strenuously upwards. Having thus spoken, the universal-formed then assumed the form of a boar, and I also, O Gods, took the nature of a swan. Proceeding thus rapidly downwards for a thousand years, Vishnu, the boar, perceived no base at all of the linga. For the same period, I proceeded very far upwards, O destroyers-of-foes, rapidly, with all my might, with the desire of learning its end. Fatigued and without beholding its end, I descended from the lapse of time, and so too the divine Vishnu, of vast bulk, from whom sprang all the gods, worn-out, with scared eyes, ascending rapidly, and meeting with me, (then) prostrating himself repeatedly from fear, bewildered by the illusion of Sambhu (Siva), stood with agitated mind. Bowing down along with me before Parameswara (Siva) behind, on the sides, and in front, he repeated, What is this? (The word) Om, om, the*

* Wilson's Vishnu Purána, preface, p. xliii.

chief of the gods, resounding, in the form of a word appeared upon the linga, distinctly visible, with protracted sound. Reflecting what this could mean, he, standing with me, saw this eternal loudly-sounding (monosyllable) on the right side of the linga :" and so on. Again; "*Thus employing five mantras (formulas of adoration) the divine Hari repeated them. Then beholding, (Siva) of moonlike splendour, identified with the Rik, Yajush and Sáma Vedas,* the great God, whose ornament is the great snake (Ananta), Hara, who has feet, faces, eyes, and hands on every side, the lord of divine science, the cause of the creation, continuance, and destruction (of the world), he again lauded with desirable words the * * * * Iswara."*

Again the authors of the *Puránas*, each favouring their own deity, describe with mutual discrepancy, their several abodes. In the *Padma Puránas* the *Vaishnava* author has declared that *Vaikuntha* (*Vishnu's* heaven) is higher than the other *lokas* (spheres). On the other hand in the *Brahma vaivartta Purána* which is in the interest of Krishna, it is *Goloka* which is said to be the highest of the spheres. 390. But in the *Siva* and *Kurma Puránas* (which are) *Saiva*, it is said that the sphere of *Rudra* is the highest of all. But enough of texts to prove the mutual hostility of the *Saivas* and *Vaishnavas*, for it is notorious in the world.

Another proof is (now to be) given to shew the modernness of several of the *Puránas*, which I asserted. Very many sections are to be seen in the *Puránas* in which is celebrated the glory of *Váránasi* (*Benares*) and other places of pilgrimage. But those who are acquainted with history know that some of the places of pilgrimage of which the manifold glory is declared in those (sections) are modern. 395. But it follows

* Here follow some epithets, difficult to translate, connected with the five mantras above mentioned.

that those sections of the *Purânas* in which the glory of modern places of pilgrimage is mentioned, must (themselves) be modern. Since the building of the celebrated temple of *Jaggannâtha* in *Utkala* (Orissa) nearly six hundred years have elapsed. The time of its construction, which I have thus fixed, appears from the statement of a certain credible writer.* In the *Brahma Purâna,* where the glory of the places of pilgrimage in *Orissa* is set forth, this temple also is celebrated. Hence from the mention of the temple, it is understood that the composition of the *Purâna* which mentions it took place after it had been built. 400. So too the modernness of the *Padma Purâna* appears from the mention (in it) of the idol temples of *Sriranga* and *Vyankatâdri.* It is believed that the origin of the sections in praise of places of pilgrimage which are found in the Purânas took place in the following manner. It is observed every where in the world that the priests at the places of pilgrimage always strenuously magnify the renown of their respective holy places. Whenever the fame of any holy place had thus increased, a section recommendatory of it was inserted in a *Purâna.* And tales of such and such a god having appeared in such and such a place were invented by learned men to prove the sanctity of that place.

405. And that the *Bhâgavata* was composed after the *Mahâbhârata,* is shewn by this story related in the *Bhâgavata.* Vyása having formed the compilation of the *Mahâbhârata* for the comprehension of Sudras and others, and not being completely satisfied with it, was agitated by disquiet. Being then informed by Nárada who had descended from heaven, he afterwards composed the *Bhâgavata.* So it is stated in that *Purâna* : thus in the *Bhâgavata* 1st book, 4th section it is said ; " *Thus the Mahâbhârata narrative was mercifully com-*

* See Wilson's Vishnu Purâna, preface, p. xvii.

posed by the Muni. When the heart of him who was thus always employed in the good of (all) creatures was not completely satisfied with this, with a mind not fully pleased, he who was acquainted with duty, standing apart meditating on the holy banks of the Saraswatí, thus spake." And hence it appears from the words of the Bhágavata itself that it's rise was subsequent to the rise of Mahábhárata. Some Pandits of this country say that in reality the *Bhágavata* was composed by Vopadeva the author of the work called *Mugdha Bodha* (a well known grammar, current in Bengal).

By examining the Puránas in these and other ways, their priority and posteriority (in point of time) and their want of authority appear. The author of any *Purána* recommended in his work, according to his own understanding, the doctrine which pleased him. Some of these authors, shewing a strong prejudice for their own creed, revile also the Sástras of other (sects). Among these, the writer of the *Brahma-vaivartta Purána* has declared the fallibility of the Vedas and other Sástras. Thus the initial Slokas of that *Purána* are as follows: " *O Divine personage, that most excellent desirable Brahma-vaivartta Purána, the essence of all the Puránas, which has all been known to you before, which refutes the errors of the Puránas, Upapuránas, and Vedas, which imparts devotion to Hari, which increases the knowledge of the truth, which gives pleasure and final emancipation to those in quest of these respectively, which imparts devotion to Vaishnavas, and resembles the Kalpa tree.*"

It is seen that many creeds acceptable to the vulgar, (but) not proved from the Sástras, are at present current in India. 415. It is well known in the world that some of these have been established by men sprung from low castes, ignorant of the Sástras. There is no doubt that they formed by their own understandings their own novel creeds, which are not founded on the Sástras. Just as men of the present day construct new systems, so too did the writers of the Sástras in former

times. Just as the Veda-forsaking Bauddhas formed a new creed, so too have the adherents of the Vedas constructed a multitude of creeds by their own reason. Chaitanya, Vallabha Ácháryya, with Rámánuja and others, all promulgated new forms of belief by their own understandings. 420. As fertile soil in the rainy season produces a variety of grass and other plants, so has the intellect of the learned of this country been productive of various Sástras. From the time of Vyása to the present day the minds of learned men have never ceased in the composition of Sástras. Some of acute intellect, devoted to abstruse questions, composed the six *Darsanas* and other Sástras, intelligible by the wise. Other learned men, delighting in the service of the gods, wrote the *Puránas* and such like to celebrate their praises. From the consideration of these Sástras I find not, Sir, the least proof calculated to prove their supernatural origin.

425. Another proof will now be given to show that the learned men of this country composed all the Sástras by their own reason. Formerly the able Bháskara and other astronomers of this country wrote books called *Siddhántas* on their own science. In these, declaring their own opinions according to their judgment, they endeavoured to establish them by proofs from reason. Among these writers a mutual contrariety in various respects is perceived; one to the best of his ability tries to refute the opinion of another. Áryya Bhatta formerly held the opinion which the learned men of foreign countries now maintain as to the revolution of the earth (on its own axis). Thus: "*The firmament is immoveable; it is the earth which, continually revolving, occasions the daily rising and setting of the stars and planets.*" 430. But this true doctrine which he ascertained by his own understanding, it was the endeavour of another learned man named Brahmagupta to refute. Bháskara and others supported many opinions in regard to the form, dimensions &c. of the earth, which

are contrary to the Sástras, (i. e. to the *Puránas*). The authors of the *Puránas* (literally the *works distinguished by five characters*) ignorantly asserted the earth to be (supported) on the back of a tortoise, or resting upon (the serpent) *Seska* &c. But Bháskara, desirous of proof, having investigated the truth according to his own understanding, declares the earth to have no support and to be of globular shape. Thus : "*This round terrestrial ball, composed of earth, air, water, æther, and fire, surrounded by the circles of the orbits of the moon, Mercury, Venus, the sun, Mars, Jupiter, Saturn, and the stars, has no other support; but by its own power stands fast continually in the sky &c.*" Again ; "*If the earth has a material supporter, then that will have another, and that another, and thus there arises absurdity. If self-inherent power must be imagined in the ultimate (supporter,) why not in the first? &c.*" The same Bháskara has said that in the department of Mathematics if a statement of the Sástra is not attended by demonstration, it is not of authority. Thus: "*In this Mathematical department it is only the scripture which is attended by demonstration which is proof.*" 435. These philosophers, Bháskara and the rest, admitted the human origin of their knowledge, and did not declare it to have been derived from the inspiration of Brahmá. From a consideration of the *Siddhántas* which are replete with various subtile matter, the intellectual power and acuteness of their authors is apparent. If the intellect of the learned in former days was equal to the composition of such Sástras, how was it not competent to construct the *Sánkhya* and similar systems? If the human mind was able to compose the *Siddhántas*, how should it not be capable of composing the *Darsanas* and other such works? Just as the science which is to be found in the *Siddhántas* is attainable by the human intellect, so too, without doubt, are the doctrines declared in the *Darsanas*. 440. Some learned man may say; If the *Darsanas* are of human origin, why are not

such works produced in the present day? To this I would answer; The learned of this country for the most part do not now apply their minds to the discovery of new science. Modern scholars generally admit, without testing, whatever the ancient authors of the Sástras declared. Formerly, however, it was not so: for the ancient Pandits strove with great boldness to ascertain the truth. Some (of them) the Vedantists and others devoted to the supreme good, with the view of attaining it, excogitated by their own reason a multitude of principles. 445. Others drawn by the desire of knowing the truth in respect of the earth, the stars, and so forth, by study formed the science of the stars &c.

And just as the wise in India composed the *Darsanas* and the like, so too men of foreign countries were engaged in subtile reasonings. "*The Yavanas are omniscient, and pre-eminently brave*;" Such is the eulogy passed upon that people in the *Mahábhárata*. You must understand the *Yavanas* to whom I allude, (to be) more ancient than those persons who are now called Musalmáns in this country.* These ancient *Yavanas* (Greeks) being eminently skilled in poetry, rhetoric, and the fine arts, are renowned in the world. 450. The wise men of that country, being anxious to know the truth regarding the origin of the universe and so forth, excogitated various doctrines on the subject. Many of the books which they wrote on the supreme good and similar topics are current in the world to this day. From an examination of these works, the exceeding depth and subtlety of intellect of these learned men is apparent. Among them a world-renowned scholar called Aristotle wrote various works in logic and other sciences. Whoever examines the works composed by him with an intelligent regard, will not be able

* By *Yavana* the modern Hindús understand a Musalmán.

to consider him as inferior to Gautama* and the rest. 455. But all the Greek philosophers, Aristotle and the rest, declared their science to be the offspring of their own minds, and not derived from God. If the knowledge of these sages was of mere human origin, whence (comes) the supernatural character of that of Gautama and the rest? By this and such like reasoning, O Pandit, the human origin of the Sástras composed by Gautama &c. is undoubtedly concluded.

The worship of various gods prevailed among these ancient Greeks just as it is seen now in India. Imagining by their own understandings the existence of Zeus, and other gods, and of goddesses named Hera (Juno) and others, these deluded men worshipped them. 460. But a new religion being afterwards diffused in that country, all these Greeks at last abandoned the worship of false gods. Now nowhere in that renowned Grecian land is the least (trace of any) worship of the ancient gods of that country to be seen. But broken pillars and other fragments of empty idol temples are still seen there scattered in some places.

A recapitulation of the proofs above stated by which the human origin of the Sástras of India is understood, will now be given. Men know by nature that there is a God, and from beholding the world which he has created, his greatness is understood. 465. When the first man, the father of mankind, was created, he knew God aright, although of limited understanding. But after he fell by transgressing the command of God, the knowledge of God gradually decreased among his descendants. And at the time when the people of Aryya race came to India, they did not possess the pure and perfect knowledge of God. Hence when they began to compose the Vedic hymns, they erroneously celebrated the praises

* The founder of the Nyáya philosophy.

of Agni, Indra, and other gods undeserving of worship. And afterwards imagining various other gods* different from Indra and the rest, they worshipped them along with goddesses. 470. And it appears from a consideration of the Sástras that in respect of these gods a change of doctrine has slowly arisen. There appears to be a mutual contradiction between the authors of the Sástras as to which of that set of Gods is the supreme. A mutual contrariety is also perceived between the Vedánta and other Sástras, which those persons called munis who were solicitous to know the truth, composed. And in the whole circle of the *Vedas*, *Vedángas*, *Puránas*, and other Sástras there are nowhere (to be) seen any contents unattainable by the human understanding. And from the lapse of time the real history of the ancient authors of the Sástras has been lost and cannot be ascertained. 475. Hence there is no strong proof whatever to show that the Sástras composed by them were declared by Brahmá,—this and the like I have said. If you wish to make any reply to this I shall now attentively hear it all.

VEDAVIDWAN SAYS :—Much consideration is required for the purpose of examining the argument, consisting of many branches, which you have stated. For I have never before heard most of the objections which you make against the Sástras. But I shall state seriatim the several defects which at first sight appear in your argument; do you attentively consider, (what I say). 480. First, I ask what sort of a body of proofs is in your opinion sufficient to establish any past event? If the course of tradition is not sufficient to prove that the Veda was spoken by Brahmá, how can any other ancient events be ascertained? Or do you think that no certainty can now be attained by men in regard to *any* ancient events?

* Viz. Brahmá, Vishnu, Siva, with their consorts.

But if tradition suffices for the ascertainment of ancient events, what defect is perceivable in the tradition which relates to the Vedas &c ?

SATYARTHI SAYS :—I do not say, O Pandit, that tradition is *never* sufficient for the ascertainment of ancient past events. 485. After hearing all that appears to me to be proved by reason on this subject, do you thoroughly examine it. It appears that the accounts of former events which are received by tradition are sometimes deserving of credit, and sometimes not. For one particular account appears to possess proof, and another, on examination, appears to be destitute of proof. Hence in order to distinguish whether such and such a tale of ancient events deserves credit or not, let its specific character be considered. When, where, from whose mouth did the story spring? Of what character, and how numerous were its first hearers? 490. Was it committed to writing soon after it arose, or received by mere oral tradition from the ancients? By examining these and such like characteristics of a story, discerning persons will know whether it is true or false.

But in order that my meaning on this subject may be clear, I will explain it at length to the best of my power. You know that there is a great difference among men, arising from a variety of causes, natural character, place, time and the like. Some men are dull, ignorant, undiscerning, without independence, devoid of knowledge, credulous and rude. 495. And others are lettered, clever, possessed of knowledge, reflecting, of independent minds, free from credulity, and seekers after truth. And it is well known in the world that the people of various countries, who were at first sunk in ignorance, have ultimately attained to eminence in knowledge. As long as the people of any country are ignorant, so long does their powe of judgment continue feeble. Hence such people do not properly understand what stories are probable and supported by proof, and what (tales) are not so. Whatever ancient ac-

count of former (events) they hear, they quickly drink in with their ears* and believe without examination. 500. But when the people of any country have become possessed of knowledge, their discrimination increases exceedingly. Hence these persons, (being) clever, are competent to test what stories are supported by, and what are destitute of, proof, and so forth. Such persons, hearing any ancient story, do not hastily believe it, but prove it in every way. Hence (it was that) I said that one (thing) to be ascertained by those who are devoted to truth is, *Of what character were the first hearers of the history.*

Further, it should be ascertained by those who seek to know the truth; *Who and of what character was the first narrator of the ancient occurrence.* 505. Here it should be seen whether he was a good, wise, and disinterested man, acquainted with history, or an interested and fraudulent person, and so forth. For some of the narrators of ancient histories, (being) of fraudulent disposition, invent, and tell unreal tales for selfish ends.

And it should be further ascertained *at what time and where* such and such a story arose, and *when* it was committed, to writing. If any story, without being committed to writing, has for a great length of time been merely orally received from the men of old, it will merit suspicion. For the narratives of ancient events, when not committed to writing, almost all undergo further and further alterations.

510. I (will) now make plain by two illustrations what I have said in regard to the examination of ancient narratives.

In former times the mighty Persian emperor, bringing a formidable army, invaded the country of Greece.† From

* This metaphor, though it sounds harsh in English, is quite admissible in Sanskrit.

† The idea of this illustration has been derived from Mr.

that invasion, O Pandit, to the present time about two thousand three hundred years have elapsed. The Greeks being fearless, though few, overcame in many battles the army of the foe, and expelled it from their country. At the time when the powerful lord of Persia made (this) invasion, there was in the Grecian country a certain child. 515. That person, Herodotus by name, when he had attained to manhood, desired to narrate the true history of this war. At that time many men (who were) witnesses of all the events of that great war were in existence. Having ascertained from the mouth of those witnesses the particulars of the war, Herodotus composed its history in prose. At the commencement of the book the history of the Persians and other foreign people is narrated by the author. From a desire to know the history of those foreign nations he, being distinguished by great activity, travelled about even in distant foreign-lands; 520. And collected from the lips of the persons in those countries who were acquainted with history the ancient accounts of each.

When the composition of his history was finished, it was recited in some of the assemblies of the Greeks. Certain great games were observed in that country, at which the Greeks of all countries always met. When the people were on one occasion collected at these games, Herodotus repeated his history to the whole assembly. Afterwards this scholar Herodotus, desirous of repeating his work, came to a Grecian city called Athens. 525. That city was very renowned among the Grecian cities, and its inhabitants were celebrated for their ability.

Isaac Taylor's able and interesting work "The Process of historical proof explained and exemplified," in which he shews by a detailed examination of the case of Herodotus, what are the elements and conditions of historical credibility. These tests are then applied to some of the Christian records.

And those citizens of Athens, occupying the post of danger, strove with great heroism to destroy their enemies. The Athenian citizens being then collected in assembly, the author then again read in their presence the work composed by him. Many of those auditors having been themselves soldiers had formerly fought against the Persians at the time when their country was invaded. And the others, who were children at the time of the country's invasion, had repeatedly heard the account of it from their father's lips. 530. Hence all the hearers too knew before hand the substance of the narrative which the historian then read. And at that time those inhabitants of Athens were neither rude nor undiscerning, nor ignorant. Many of them were clever, gifted with knowledge, discerning, of independent minds, not prone to credulity. And it is notorious in the world that even the common people of that city were acute, and inquisitive. In presence of such people, collected in assembly, Herodotus then read the account of the great war. 535. It cannot therefore seem to my understanding likely that he should have delivered an unreal account to such instructed and clever people. In that country, Greece, there were many districts, and the government of each district was separate. The people of those several districts, owing to this multiplicity of governments, were jealous of each other, as persons acquainted with history know. Hence Herodotus could not in the least conceal any act of valour which the people of any of the several districts performed. But if he had eulogized any of them in an exaggerated way, the people of the other districts would certainly have found fault with him. Hence there is no doubt, O Pandit, that the history which he composed of that war is in every respect trustworthy. 540. It is also completely ascertained that the said history being composed at that period became then current. A succession of other authors assert the existence of the work from the time of its composition continously till now. And there is no doubt that these authors who declare

the existence of the work are themselves well known and of ancient date. If you wish to test the details of all this, O Pandit, there are many books on the subject which are easy to be had. 545. And so the antiquity of the history composed by Herodotus to which I allude, is ascertained.

I said that the part of his history in which he narrated the Persian war is trustworthy. I said formerly that the ancient history of the kings of Persia and other countries is told at the beginning of the book. And I said that Herodotus traversing Persia and other foreign countries, diligently investigated their respective histories. But the foreign history which he thus collected, from its antiquity, and other causes, is not understood to be very deserving of credit. 550. He could not properly verify the old stories which he heard from the lips of the people of those several countries. For he did not reside long there, and did not know thoroughly the peculiarities of their people. And the stories which he heard from the mouth of the men of those countries, frequently relate to very ancient occurrences. Hence the foreign history which he related, is mostly not very trustworthy, from the events being unascertained. And thus, O Pandit, the celebrated book composed by Herodotus is divided by learned men acquainted with ancient history into two parts. 555. The learned regard as trustworthy the account which that sage gave in his book of the war in his own time. But the intelligent do not place the same confidence in the foreign history which he narrated. The learned consider that though desirous of telling the truth, he could not perfectly ascertain the former history of foreign lands.

In order, Sir, that I may make this matter quite clear. I shall now give another illustration of it. There was another famous Grecian scholar named Plutarch, a delightful writer on various subjects. 560. It is ascertained that from his time to the present day about 1800 years have elapsed. He composed

the histories of Roman and Grecian kings, generals, and learned men previous to his own time. Some of the kings and others whose history he narrated lived a thousand years before him. But many others of them lived on earth a short period before the author's time. The author could correctly ascertain the actions of the kings who lived a little before him. 565. For former scholars, contemporaries of those kings, committed to writing many of their actions. But he could not ascertain the real history of those very ancient kings whose story he told. For when those ancient kings lived, there was no scholar skilled in the composition of books. And if any poet afterwards celebrated their deeds, he from exaggeration, invented much that was untrue in his poem. But such poems narrating the deeds of kings were not committed to books for a very long time. 570. When Plutarch composed the story of those ancient kings, there was no source for their history but (these) poems. Hence the history of ancient kings extracted from poems, which Plutarch composed, is not considered trustworthy. And thus, O Pandit, I have told you to the best of my judgment what ancient history deserves credit, and what does not.

Consider now whether the ancient history narrated in your Sástras, is trustworthy or not. Almost all the Vedic hymns are exceedingly old,—this, O Pandit, I have already gladly admitted. 575. From the time of the composition of the hymns till now three thousand years have elapsed,—of this there is no doubt. But those which are really very old are to be distinguished by the discerning from the rest which are recent. But Vasishtha and the other authors of the hymns themselves never thought that they had received them from the inspiration of Brahmá. And no proof whatever is to be seen in the hymns that they arose from the inspiration of Brahmá. But when long afterwards the collection of them was made, the true account of their authors was forgotten. 580. Reciting these hymns on sacrificial and other occasions, the priests, by per-

forming that office, acquired great honour in the world.* Thus the priests, at length, having attained a distinction in caste, began to be called Bráhmans every where in their own country. Hence the Bráhmans strenuously celebrated in the world the dignity of those Vedic hymns by reason of which they attained such honour. For they said that these hymns, dear to the gods, the causes of all prosperity, were obtained by ancient *munis* from the mouth of Brahmá. In such a manner as this the supernatural origin of the Veda, and the divine character of its authors began to be believed in the world. 585. Thenceforward many tales enhancing the glory of the *munis* being invented by learned men, gradually acquired celebrity. But these tales of wonderful import were not composed by men contemporary with the *munis*, but by subsequent authors. It cannot be proved that the men who were formerly contemporaries of the *rishis* considered them divine. Because not one book of that period is now seen existing which gives an account of the *munis*. And I have already fully proved the recentness of the *Puránas* in which the glory of the *rishis* is celebrated. 590. Let not therefore the superhuman acts of the great *rishis*, which are there recorded, be considered credible by learned men, who seek to know the truth. How can a tale respecting the *munis* which was composed when an interval of a thousand years had elapsed from their death, be credible? And, Sir, in relating the wonderful history of the *rishis*, unity of opinion is not to be seen among the authors of the *Puránas*. *Viswámitra*, *Bharadwája*, *Vasishtha*, *Atri*, *Parásara*, these and others were the *munis* who composed the hymns. I cannot recount the story of all these, but the account of one of *them*, *Vasistha*, shall be told. 595. The au-

* See Dr. Roth's Brahmá and the Bráhmans, Benares Magazine for Oct. 1851.

thor of the *Vishnu Purána** says there were *nine* mental sons of Brahmá, Bhrigu and the rest, of whom Vasishtha was one. It is said by the author of the *Mahábhárata*, in one passage, that there were *seven* sons of Brahmá, of whom Vasishtha was the seventh. Again in another passage in the *Mahábhárata*, Vasishtha being omitted, it is Daksha who is said to be the seventh. Thus : "*Brahmá created mind-born sons, of whom Daksha was the seventh, Maríchi, Atri, Angiras, Pulastya, Pulaha and Kratu.*" That these seven sons of Brahmá were the seven rishis, appears from this saying of the *Váyavíya Purána*. Thus : "*Again seven mind-born beings, the seven rishis, arose, and were received into the sonship of Swayambhú (the self-existent, i. e. Brahmá) himself.*" Again in the *Padma Purána*, Vasishtha is not mentioned among the seven sons of Brahmá, but Karddama is reckoned among them. But in *Mátsya Purána* ten sons of Brahmá are mentioned, in the *Bhágavata* nine, in the *Kaurma* twelve, and in the *Lainga* and others fourteen. And the story is thus told in the *Bhágavata* and other *Puránas* that, except Maríchi, the rest sprung from the *body* of Brahmá. Thus in the 3rd book 12th section of the *Bhágavata* it is said: "*Then ten sons, the sources of progeny in the world, sprung from him possessed of the power of Bhagavat, as he was meditating on creation ; Maríchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha, Daksha, and Nárada the tenth. Nárada sprung from the hip, and Daksha from the thumb, of Swayamhhú, Vasishtha from his breath, Bhrigu from his skin, Kratu from his hand, Pulaha from his navel, Pulastya rishi from his ears, Angiras from his mouth, Atri from his eyes, and Maríchi from his mind.*" But a different story is told in the *Lainga Purána*, that Atri sprung from his ears, and Maríchi from his eyes. In the *Bhága-*

* See Wilson's Vishnu Purána, pp. 49—50, note 2.

vata, Arundhatí is said to have been the wife of Vasishtha, but the *Vishnu Purána* Urjja is mentioned in the capacity of his spouse. It is recorded in the *Vishnu Purána* that there were seven pure sons of Vasishtha, viz. Rájas, Gátra, Urddhwábáhu and others. 605. But his sons who are mentioned in the *Bhágavata* are all called by other names, Chitraketu &c. Such manifold mutual contradiction appears between the *Puránas* in the histories regarding Vasishtha. I do not deny that there was in former times a (person) named Vasishtha, a king's priest, and the author of (some) Vedic hymns. And there is no doubt that the many priests of his race, the authors of Vedic hymns, were formerly celebrated. But all that is related by the *Puranic* writers of his being a son of Brahmá originates in delusion, and is groundless. 610. Men subsequently, by way of honour, called those persons who established the Vedic religion in India, sons of Brahmá. But if they really were sons of Brahmá, whence the discrepancy respecting them in the Puránas? Hence it is clear that each author of a *Purána* invented of his own understanding whatever pleased him. Led by these and other reasons, O Pandit, I say that the stories in the *Puránas* regarding the *munis* are unworthy of credit. Do you yourself, discriminating between that tradition which is trustworthy, and that which is not, thoroughly test the stories told in the *Puránas*.

VEDAVIDWAN SAYS:—615. Hear my answer to the objection you made to our Sástras on account of the multitude of gods. You infer that the *munis* are in error from seeing that the gods are celebrated in the hymns by many names. But it is said by the ancient author of the index to the Veda that under a difference of names Brahmá alone is spoken of. Thus: "*There are three deities, resident on the earth, in the sky, and in the heaven, Agni, Váyu, and Súryya (the sun). They are pronounced to be (the deities) of the mysterious names severally; and Prajápati (the lord of creatures) is (the deity) of*

*them collectively. The syllable Om intends every (deity): it belongs to (Parameshthí) him who dwells in the supreme abode; it appertains to (Brahmá) the vast one; to (deva) god; to (adhyátmá) the superintending soul. Other deities belonging to those several regions are portions of the (three) gods; for they are variously named and described on account of their different operations; but (in fact) there is only one deity, the great soul. He is called the sun, for he is the soul of all beings; (and) that is declared by the sage, 'the sun is the soul of what moves, and of that which is fixed.' Other deities are portions of him; and that is expressly declared by the text: 'The wise call fire, Indra, Mitra and Varuna;'" &c.**

SATYARTHI SAYS:—It does not appear to me to be proved by reason that the authors of the hymns did not regard Indra and the rest as distinct gods, but as energies of Brahmá. If they regarded the Supreme Spirit as One, why did they not abandon his manifestations and eulogize himself? 620. Other learned men subsequently invented this doctrine that these gods Vahni, (Agni), Indra &c. are energies of Brahmá. For when the old priests composed the Vedic hymns the idea of the Supreme Spirit had not arisen in India. But afterwards able men, investigating the truth respecting the gods, began, from reflection, to believe in the oneness of Brahmá.

Further the descriprion of Brahmá which is found in the Upanishads, O Pandit, from its maintaining the unity (of all things) does not please me. I regard as contrary to reason, and altogether arising from delusion, the doctrine there held that the Universe is not distinct from Brahmá. 625. But we shall hereafter consider this in detail, when our conversation treats of the Vedánta. I will now tell you to the best of my judgment the meaning of the text regarding the sun which is

* See Colebrooke's Essays, Vol. I. pp. 26, 7.

extracted from the Veda by the author of the Index to the Veda. In the 1st agdoad of the Rig-Veda, and 115th hymn, the 1st verse (is as follows) : "*The wonderful host of rays has risen ; the eye of Mitra, Varuna, and Agni ; the sun, the eye of all that moves or is immoveable, has filled (with his glory) the heaven, the earth, and the firmament.*" Here it is only meant that the sun, the source of light, the cause of heat, the bestower of fruits, pervaded the sky &c. with his rays. For in this verse the word *soul* is used figuratively ; the sun's being the soul of the world is not literally meant.

VEDAVIDWAN SAYS :—Supposing the *Saivas* and *Vaishnavas* to be opposed to each other, you thence infer that the *Purânas* have no authority. 630. But what is in your estimation a contradiction is merely a semblance of contrariety, not a real contrariety. For these *Vaishnavas* and *Saicas* worship only one eternal supreme spirit, different only in name.

SATYARTHI SAYS :—The contrariety which prevailed between the *Saïva* and *Vaishnava Purâna* writers appears to me a real one. The *Saivas* conceiving *Siva* as distinguished by certain peculiar characteristics, regard him as the one supreme Spirit. And the *Vaishnavas* regarding *Vishnu* as distinguished by other qualities, believe that *Hari* (*Vishnu*) alone is the supreme Spirit. 635. But how can there be an unity of sentiment among men who assert two separate gods, distinguished by separate qualities, to be severally the supreme Spirit? The dispute which the *Saiva* Sástra writers carried on with the *Vaishnava* was a real and not a mock battle. For they, strenuously celebrating the glory of the gods favoured by them respectively, contemned both the god esteemed by the other party, and his eulogist. If the authors of the *Purânas* themselves did not regard their dispute as unmeaning, why should others regard it as unreal. Both the *Saiva* authors of *Purânas* and the *Vaishnava* assert their several sástras to be sprung from the mouth of Brahmá and delivered by *rishis*. 640. But

if the *Vaishnava* doctrine, O Pandit, was uttered by Brahmá, then the human origin of the *Saiva* doctrine is understood. And if the *Saiva* doctrine is considered as true and uttered by Brahmá, then without doubt the *Vaishnava* creed must be of human original. But in fact, O Pandit, both these *Puranic* creeds originate in delusion, there is no doubt.

VEDAVIWAN SAYS:—From my youth till now I have greatly honoured my country's Sástras, which were uttered by great *rishis*. In them the path of righteousness trodden by wise men of old is pointed out; and the true means of final emancipation is there perfectly determined. 645. Hearing the refutation of such Sástras which you have given, how should I not be afflicted, from the contempt of my beloved Sástras? How can I believe in the human origin of those Sástras by whose knowledge-imparting words I have been instructed till now? Nevertheless, knowing that you are not malicious, but a seeker after truth, I wish to hear the detail of your remaining argument.

SATYARTHI SAYS;—It is not surprising that you are grieved in soul by listening to the examination of your country's Sástras. Men do not readily allow fault to be found by others with those objects in which their minds have long delighted. 650. And, being especially devoted to their own paternal religion, men generally do not like to hear it refuted. But knowing this from the first, I have endeavoured to the best of my power, from the beginning of the discussion, to avoid all displeasing expressions. And in the whole of the argument which still remains to be stated, I shall also make use of mild language.

I shall now according to the best of my judgment try the Vedas, and all the other Sástras by a consideration of their various contents. First, let the description of God which, from its being auxiliary to the argument, I am about to give, be listened to. 655. There is one God, without beginning, illimitable,

everlasting, without form, of holy nature, omniscient, merciful. It is he who created the varied universe moveable and stationary, continually preserves it, and righteously governs (His) creatures. Beholding all the actions of the creatures formed by Himself, that Ruler of the world, O Pandit, is not indifferent (thereto). Though free from the (passions of) love and hatred, He does not look with equal eye on good and evil deeds, or on good and evil men. And not regarding virtue and vice as equal, He justly awards the recompences of action, devoid of partiality. 660. He is pleased with as many persons as are well-doers, and is displeased with all men who are evil-doers. Himself judging all the actions of men, He awards the recompences of them to all in this world and in the next. God, though he now bears with wicked men, will in the next world punish them as is fit.

Consider yourself what sort of a Sástra God, possessing such holy attributes, would ordain for the guidance of men. But that my meaning may be quite evident, I will here state a secular illustration.* 665. There formerly dwelt in Magadha, a certain landholder named Satyasinha, (who was) kind, just, intelligent, truthful, and a friend to his tenantry. He, after himself instructing his eldest son Rupasinha at home, sent him to Kási for education. But the father, being anxious lest his son should become corrupted by bad company, gave him manifold advice. So departing from home and arriving at Varánasi, he laboured to acquire learning under a certain scholar. Certain wicked men, seeing the wealth and otherwise prosperous condition of Satyasinha, and filled with envy, became de-

* This illustration resembles one given by Mr. Murray Mitchell in his late work, Letters to Indian Youth &c. p. 12; but it had occurred to me, and had been noted down, before I saw his book.

sirous to afflict him. 670. These bad men, knowing that he loved his son, devised this scheme to corrupt the latter. Having fabricated another seal similar to that of Satyasinha, they sent a forged letter to his son. In it, by much delusive bad advice, they excited the mind of Rupasinha to vice. "Dear boy, in the time of youth the passion of love and other desires should not be restrained,"—this and such like wicked counsel was written in the letter. While the young man was engaged in the acquisition of knowledge, that letter was brought to him by a certain messenger. 675. At first the youth being deceived by the crafty words of the messenger, gladly received the letter, thinking it was written by his father. But when he read its contents with attention, then straightway doubt arose in his mind. "My good, chaste, wise, affectionate, father in every way completely desires my highest good. At the time of (my) departure he repeatedly warned me, 'my dear boy, keep yourself always at a distance from the company of harlots.' Being (of) such (character), how could my good father write, for the corruption of my morals, the bad advice which is found in this letter? 680. I now know perfectly that my father never wrote this wicked letter, but some other (person) my enemy (has done so.") Saying this, the young man asked the messenger, the bearer of the letter, "Tell me from whose hand you received this letter?" Hearing this the deceitful messenger replied, "I got it from your father's hand, in his own house." Again looking at his face, Rupasinha then recollected, "this man is the servant of my father's enemy; I have seen him before." Recollecting this, the young man understood without any doubt that the letter had been sent by his father's enemies, and not by his father. 685. Afterwards when a few days had passed, he received another genuine letter brought by his father's servant. The youth knowing his father's servant to be a good, honest, veracious (man), believed his word without hesitation. Then reading the letter

brought by him, he found proper and beneficial advice written in it. The young man knew by two proofs that that letter had been undoubtedly sent by his father. He knew the messenger, the bearer of it, to be honest, veracious, virtuous, and trustworthy,—this was one ground of certainty. 690. He found the contents of the letter, to be in conformity with his father's virtuous disposition, not contrary thereto,—this was the second ground of certainty.

This illustration shall now be applied by me, O Pandit, according to my ability, to test the Veda and other Sástras of this country. In testing the truth of the two letters mentioned in the illustration, the young man considered the character of the messenger and of the letter. So too in testing the authority of Sástras, the character of the Sástra, and of him who declares it, should be considered. Who and of what character were the first promulgators of such and such a Sástra,—were they all veracious and honest or not?—695. Did they or did they not themselves say they were sent by God to promulgate a Sástra?—If they said they were sent by God, could they or could they not give any proof of this?—Was any miraculous energy surpassing mere human power, vested in them or not?—in these and similar points should all promulgators of sástras be tried by all intelligent men who seek after truth.

I have already considered the whole truth in regard to all the authors of the Sástras of this country, Vasishtha and other priests. 700. I have said above that the true account of them is not told in the *Puránas* and other books, but (is there) corrupted by exaggeration. It does not appear that they ever called themselves messengers commissioned by God to promulgate a Sástra. It is not established by any proof that any miraculous energy exceeding the power of mere men, resided in them. Moreover, from studying their histories of wonderful import, the falsity of the occurrences contained in them appears. By the foregoing argument of this and such like

nature, I have to the best of my ability proved the Sástras of this country to be without authority.

705. Now, as the young man mentioned in the illustration tried the contents of the two letters, so also are the contents of the sástras to be tested. The youth rightly reasoned, "It is inconceivable that this letter of evil import should have been sent by my pure minded father." Whether the divine revelation of the Sástras is conceivable or not,—this we shall judge from considering their contents. The righteous God, who knows the secrets of (His) creatures' hearts, desires in them purity of heart combined with pure conduct. And God thus commands, "Besides me, the only true God, the creator of the world, let no other god be worshipped." 710. Let us therefore see whether the contents of the Sástras of this country are promotive of purity of heart, and enjoin the worship of the true God, or not. Frequently in the Vedas and other sástras of this country, the worship of many gods is enjoined as to be practised by men. In the hymns of the Rik and other Vedas, Vahni (Agni), Váyu, Sachípati (Indra) and many other gods are worshipped again and again. In a verse formerly quoted by me four kinds of gods are celebrated under the distinction of great and so forth. Thus: "*Reverence to the great gods, reverence to the lesser; reverence to the young, reverence to the old; we worship the gods as we are able; may I not neglect the praise of the elder divinities.*" But from its enjoining the worship of gods who ought not to be worshipped, the collection of the hymns appears to me not to be inspired by God.

715. I will consider hereafter, to the best of my judgment, the Vedántic doctrine declared in the Upanishads of the Vedas. But first of all, the description of Brahmá, Vishnu and other gods which is to be seen in some places, in the Puránas, is to be considered. Listen to the detail given in the *Bhágavata* of the blameworthy act which Brahmá committed towards his own

daughter. Thus : "*We have heard, O Kshattriya, that Swayambhú had a passion for Vách, his slender and enchanting daughter, who had no passion for him. The munis, his sons, headed by Maríchi, seeing their father bent on wickedness, respectfully addressed him. This that you being the Lord, (seek to do, viz : to) have sexual intercourse with your daughter, not restraining your passion, is what has never been done before you, nor will those after you do it. This, O teacher of the world, does not become even those who are glorious, by imitating whose actions men attain to felicity. Glory to that Bhagavat (the divine one i. e. Vishnu) who by his own splendour made manifest this world which is in himself :—He should uphold righteousness. Beholding his sons, the lords of creatures, thus speaking before him, the lord of the Prajápatis (lords of creatures), being ashamed abandoned his body.*" (Bhágavata, 3rd book 12th section). How can that *Prajápati* (*Brahmá*) who did such an impure act, be fit to be worshipped by pure minded men? Some learned man may say that Brahmá, the doer of that blameworthy deed, is not the supreme Spirit, and hence he was subject to passion. 720. To this I would answer that Krishna who is regarded in the same *Bhágavata* as the supreme Spirit himself, is also said to have been disturbed with passion. It follows that Krishna in whom the full deity is said to have been incarnate, was blameable from his impure conduct. That Krishna, who did such blameworthy deeds is the supreme Spirit, can never be conceivable. But the divine origin of the Sástra n which such acts are ascribed to the supreme Spirit, cannot be maintained by good men. And God never ordained a sástra in which the worship of such gods is enjoined. 725. The young man mentioned in the illustration rightly reasoned, " This bad letter has not been sent by my pure minded father." So, too, intelligent men should argue that the sástras in which matter unworthy of God is to be seen, have not been delivered by Him.

VÉDAVIDWAN SAYS :—Suka formerly removed, in the *Bhágavata*, the objection which is now made by you regarding Krishna. Thus in the *Bhágavata*, 10*th book*, 33*rd section, the king said : " Bhagavat, the lord of the world, became in part incarnate for the establishment of virtue and repression of its opposite. How, O Bráhman, did he, the declarer, framer, and guardian of the bulwarks of virtue, practise (what was) contrary (thereto), intercourse with other men's wives ? With what end did the lord of the Yádus (Krishna), who had no desire ungratified, practise what was blameable ?–resolve, O ascetic, this our doubt. Suka said : The transgression of righteousness (which is) seen, and the daring acts of the gods are not to be imputed for blame, like (the action) of all-devouring fire. Let no one other than a god ever even in thought do the like ; (any one) through folly doing (so), perishes, like one who is not a Rudra tasting poison. The word of the gods is true, and sometimes their conduct (is correct) ; let a wise man practise their word which is right. They, sire, who are devoid of motive, have no benefit from good deeds in this world, nor any injury from the contrary. How much less can there be any connexion of good or evil between the lord of all creatures, whether beasts, men or gods, and those over whom he has to rule ?*

SATYARTHI SAYS :—The king's doubt cannot be removed by that reasoning by which Suka endeavoured to remove it. A clear refutation of what Suka said is found in what Krishna himself is declared in the *Gítá* to have said. Thus in the 3rd chapter of the *Gítá* the 20th and following verses (are these): " *For Janaka and the rest attained perfection by works. You ought to act, seeking to please men. Whatever the chief practises, that the rest of the people also (practise) ; whatever example he sets, they follow. Son of Prithu, there is nothing in the three worlds I have to do, nor any thing to be obtained which I have not obtained, and yet I continue acting. If I were not to continue acting, men in all respects, O son of Prithu,*

*follow my steps. These men would be ruined, if I were not to act; and I should become the author of a confusion (of castes); I should destroy these creatures. As the ignorant act, who are devoted to works, so let the wise man act without any devotion thereto, seeking to please mankind."** 730. In the passage before mentioned, relating to Brahmá, extracted from the *Bhágavata*, Maríchi and the rest chiding Prajápati, say the same thing. Thus: "*This, O teacher of the world, is not becoming even in the mighty, by following whose actions the people attain to felicity. Reverence to that Bhagavat who by his own glory manifested this world which abode in himself; he should uphold virtue.*" So (says) the *Bhágavata*. Here, O Pandit, let it be observed that Brahmá though glorious, was reproved by Maríchi and the rest of his own sons. If Brahmá, though glorious, was blameable when he indulged his passions, how can Krishna, from being a glorious being, be entitled to abandon virtue? What the poet Kálidása, author of the Raghuvansa, has said, should be applied by the wise to this subject. Thus, in the Raghuvansa 3rd section, half of verse 43 (runs thus): "*Our lords who point out the pure way, do not (themselves) pursue an unclean path.*"

VEDAVIDWAN SAYS;—How can men who are of feeble minds, know what God, whose understanding is infinite, ought, or ought not, to do?

SATYARTHI SAYS:—735. I admit that God whose depth of understanding is unfathomable, and who is omniscient, cannot be perfectly known by men. The use of those expedients which royal counsellors employ in state affairs is not comprehended by ignorant men, unskilled in politics. So too God

* In the preface to the former edition of this tract, I have acknowledged that I met with this quotation in Dr. J. Wilson's "Exposure of Hinduism."

employs many expedients of which the use cannot be understood by men. He formerly created other intelligent beings greater than man, as well as the human race, and still governs (them). The system of God's government, extending to millions of years, controuls completely all creatures in the three worlds.* 740. How can the slender understanding of shortlived men thoroughly comprehend such a great and wonderful system of government? Shortlived men desiring speedily to attain the ends for the accomplishment of which they strive cannot endure delay. But the eternal God, for the most part, brings slowly to completion the great ends which he seeks (to fulfil). For one day, O Pandit, is in His estimation equal to a thousand years, and a thousand years are regarded as equal to one day.

A man standing on the earth can perfectly perceive the form, colour, and so forth, of all the objects which are near him. 745. But, from the limitation of his vision, he cannot see the form of the whole earth with its seas, continents &c. So too shortsighted mortals cannot properly comprehend the system of government His creatures (adopted) by the Lord the ruler of the three worlds. Hence men cannot properly understand what expedients God ought to employ for the fulfilment of the ends which he desires.

From beholding the present suffering of the good and the present happiness of the wicked, astonishment arises in the mind of some. 'If God rules the world, recompensing (every one) according to (his) deeds, whence is there beheld such an

* Though modern astronomy reveals to us myriads of worlds, I consider this use of the term the *three worlds*, to be justifiable, as respresenting their idea of the Universe, as well as answering, in some measure, to the expressions employed by the apostles Paul and John in Philip. 2 : 10; and Revel. 5 : 13.

inversion of just government? 750. Whence (is it that) present happiness is not enjoyed by all good men, and present misery (suffered) by all bad men?'—these and such like are their doubts. But the reflecting reply to this, 'God is at present making trial of his creatures by a variety of pain and pleasure; but in the next world there shall be a consummation of the government of creatures; there men shall obtain the just recompense of their deeds. And, so men who are of limited understanding cannot properly comprehend what ought and ought not to be done by God, the Supreme Spirit.

Nevertheless it can be known by men, though they are of limited understanding, that there are certain actions which are unworthy of God. 755. The Creator has placed in mankind an understanding, which knows good and evil, which hates sinful deeds and delights in virtuous acts. By this discerning understanding bestowed by God, men know the wickedness of adultery and other such actions. If any man do such deeds, without doubt the good will unanimously call him depraved. It cannot, therefore, in the estimation of good men be conceivable that the holy God, assuming a human form should practise such acts. In such a grave discussion relating to God, we should always, O Pandit, without doubt, proceed with a humble mind. 760. But here I undoubtingly say that whoever calls an adulterous man, God, blasphemes God. They who think that such blameable deeds, could be practised by the supreme Sprit, do not understand his holiness. How could the God who desires the virtue and mental purity of mankind, Himself set the example of depraved conduct? And therefore, O Pandit, you who are intelligent and desirous to know the truth, ought no longer to believe in the deity of Krishna. And so the Sastras in which the divinity of Krishna is declared, must be all without doubt, of human origin.

765. As the conduct of Krishna is described in the *Purânas* as impure, so too a variety of evil practices are attributed to

Mahádeva. All the particulars of this are known to readers of the *Purânas*; and therefore there is no occasion for (any) description. The human origin of those Sastras, also, in which the godhead of Siva, so unholy, is asserted, is (to be) inferred. These *Puranic* authors who attributed to God such evil deeds as these, did not know His holiness. Having by their own faculties imagined a certain person of great glory possessed of human attributes, they called him God.

770. Other doctrines also are to be observed in the *Purânas*, on account of which their human origin is inferred. It is said in some places that the purification even of men of depraved hearts from all sin is effected by the repeating the names of gods &c. Thus in the *Vishnu dharma tantra* (it is said): "*Let a man ever and everywhere repeat the names of the discus-armed (Vishnu); no impurity (remains) in celebrating him; for he is a purifier. Hari removes sins even when invoked by evilminded persons, for fire burns, even though unwillingly touched.*"* It is also said in some places that the purification of sins is effected by mere bathing in the Ganges, by pilgrimages to holy-places &c. It is a very bad doctrine that any one without forsaking sin, and without inward purity, can obtain purification from sin. If men who do not abandon their evil ways are purified from sin, then no one will forsake sin, or strive after purity of heart. 775. It is not conceivable, O Pandit, that such a doctrine has been uttered by God who desires in men purity of heart.

VEDAVIDWAN SAYS; That which you state is not the real doctrine of the Sastras; for in other places purity of heart is frequently inculcated.

SATYARTHI SAYS: I do not at all deny, O Pandit, that purity of heart is inculcated in other places of the Sástras. But

* Wilson's Vishnu Purána, p. 210, note 13.

in the places regarding which I now make objection, purity of heart is nowhere enjoined. The purport of those passages is understood to be that purification from sin is obtained by mere repetition (of names) by bathing, &c,, without inward purity. 780. It appears to me from an inspection of the passages mentioned by you and of those mentioned by me, that there is a great discrepancy between them. Perceiving such a mutual discrepancy in the Sastras, I infer from that, also, the human origin of them all.

I formerly mentioned for what reason I hold the unauthoritative character of the *munis* who declared the *Nyáya*, *Sankhya* and all the other *Darsanas*. Let us now judge, from a consideration of the doctrines of the *Darsanas*, whether they are divinely revealed or not. But let us not look to the detail of all their doctrines, but make trial of the chief (of them).

785. We must first consider whether such non-duality as is laid down by the *Vedantists* is conceivable or not. They think that there is not a multitude of souls, and that the sense of their own individuality which men have springs from delusion. Do not, O Pandit, admit this tenet of the Vedantists: attend to all I shall say here. He whom all persons of understanding acknowledge to be the Supreme Spirit is the intelligent creator, preserver and ruler of the universe. The nature of mankind and the qualities of objects were ordained by His will only, and in no other way. 790. Hence the natural sense of their own individuality which men have is not accidental, but constituted by the Supreme Spirit. But whatever the Supreme Spirit, the ruler of the universe does, is done for the accomplishment of some good object. That wise and infinite governor of the three worlds never does any thing useless in sport, as men do. He, the true, most excellent, holy, pure, merciful, never deludes his creatures, after the manner of men. The pleasure, pain &c. which men experience in this life, O Pandit,

are all real, appointed by the Supreme Spirit. 795. All men feel that they are distinct from others; they know 'This is my servant, that my master.' And no one thinks, 'I may do as I please, there is no one to controul me; there is no distinction between subject and sovereign.' And even if any one believed that there was no distinction between men, he would not act in the world according to his belief. And if any one were to act in conformity to such an opinion, his worldly course could not be accomplished. Accordingly even they who say the mutual distinctness of men is unreal, as long as men live on earth, this distinction of subject, sovereign &c. is felt by them. As long as a weak subject lives on earth, he cannot be freed from the power of a potent sovereign. If the sovereign seize any one and cause him to be beaten with a scourge, the man must necessarily feel great pain. But the distinction of subject and sovereign which subsists here on earth, is not appointed by men but by the Supreme Spirit, the ruler. He it is, the Lord of infinite might, the (governor) of the three worlds, who Himself has placed subjects under the controul of sovereigns. 805. Hence, O Pandit, there is no doubt that the Supreme Spirit though invisible, is Himself the lord and governor of men. The distinction, of master and servant, between the Supreme Spirit and mortals, continues unchangeable till men's death. On what ground of reason, then, is it inferred that the sense which men now have of standing in the relation of servants shall disappear in the next world? It cannot at all be proved that the government of men by the Supreme Spirit will cease in the world to come.

He who thinks he is not distinct from the Supreme Spirit, cannot worship Him aright. 810. But He to whom all men are now in subjection, should be continually worshipped by all wise men. And so, O Pandit, the above mentioned Vedantic doctrine is opposed to the proper worship of the ruler of the three worlds. But it is not credible that that doctrine from which

such dishonour arises to the Supreme Spirit should be derived from Him.

The sense of personality which exists naturally in men, is appointed for their guidance by the Supreme Spirit. The man who does not follow this sense given for his guidance, abandons through delusion the path pointed out to him by the Supreme Spirit. But he who, destitute of wisdom, thus walks in a way devised by himself, shall stumble in the darkness of error, without attaining the accomplishment of his wishes. Wherefore abandoning this doctrine of the Vedantists which originates in error, you should not doubt as to the trustworthiness of your own sense of personality.

VEDAVIDWAN SAYS; Our conversation, Sir, has now lasted for a long time; be pleased to state concisely whatever else you wish to say.

SATYARTHI SAYS: In the *Sankhya* and in the *Nyáya* Sastra a multitude of souls is maintained. Know, O Pandit, that I concur in this tenet of these systems. But the doctrine of the eternity of all souls, which is declared in them both, is in my opinion false and devoid of proof. No one can recollect, 'I existed at any time before the period of this present birth.' But if the souls of men existed before, why do they not recollect their former existence? The eternity of souls, being thus unproved, from the absence of recollection, is not established by any other ground of reason. In my opinion no other soul in the three worlds is eternal, except only the everlasting Supreme Spirit.

The Nyáyists believe also in the eternity of atoms, and in like manner the followers of Kapila in the eternity of nature (*prakriti*).

But neither of these doctrines pleases me, Sir; there is nothing eternal but God. The followers of the Nyáya and also the Vedántists say that this world could not have been created by the Supreme Spirit from what was non-existent (i. e. from

nothing). Hence the Vedántists believe that the Supreme Spirit created the world from his own essence, that the universe is identical with Brahmá. "No; but God created the world with eternal atoms;" so say the believers in the Nyáya, opposing the Vedántists, But there appears to be a consentience of them both iu this that God could not create the world from what was non-existent. But this principle which is agreed to by both, is in my judgment groundless and altogether devoid of proof. The Supreme Spirit whom all wise men regard as eternal and self-existent, is also without doubt omnipotent. But if omnipotence really belongs to Him, why could he not create the universe out of nothing? How do learned men, who are unable to measure the power of the infinite self-existent, know the limits of His power? Hence, O Pandit, no doubt should be entertained by the wise that that omnipotent (Being) was able to create the world from nothing.

And the doctrine of the Vedantists that the Supreme Spirit created the universe from his own substance, appears to me inconceivable. All the visible and tangible objects which exist throughout the world are non-spiritual and devoid of consciousness. How can the Supreme Spirit who is by nature conscious and unchangeable, be changed into the state of an unconscious, non-spiritual being?

It is held as a principle in the Nyáya and other sástras that perfection is not attained without the destruction of love and the other affections. But this doctrine appears to me to originate in error; for there is no evil in love and other affections, in themselves. Love and the other affections which exist naturally in men are appointed by the Supreme Spirit for the fulfilment of ends desired by Himself. Certain suitable objects of these affections, love and the rest, have been formed by the same God, the creator of the world. Hence there is no doubt that love and the other (affections) ought to be di-

rected by all men to their proper objects. But, Sir, the objects which attract the (affections of) love are to be pursued with more or less of love according to their difference in excellence. The objects which are most excellent are to be pursued by all men with the greatest love. But whatever other objects are naturally insignificant, are undoubtedly to be followed after with less love. For knowledge is better than wealth; and virtue is better than knowledge; and God is better than other sentient beings. Wealth therefore ought to be sought after with less love; knowledge with greater, and virtue with greater still. But God, who is the most excellent of all objects, should be sought after with the greatest love. The soul, though continually desiring numerous worldly objects, when it completely attains the enjoyment of them, does not find satisfaction. Except God there is no other object in the three worlds capable of satisfying the souls of the human race. The affections which seek God (as their object), faith, love, reverence, and others of the same kind, exist in men by nature. And God, from being distinguished by mercy, greatness, purity &c., is the supreme object of these affections, love and the rest. There is therefore no doubt that God created in men such affections, love and the rest, for His *own* service. Hence, Sir, they who direct to God the affections of love, &c., do what is pleasing to God. But those persons who are indifferent to such an excellent object, oppose the will of God,—so it appears to me. He who wishes entirely to eradicate his affections, love and the rest, becomes a self-destroyer and desires to lop off one of his members. The maimed man, whose hands &c. are cut off, cannot perform those acts of which one possessed of all his limbs is capable. So the man who employs properly the affections of love and the rest is fit for all the duty desired by God. But he who wishes to extirpate his affections, like a maimed man, is unfit to fulfil the offices desired by God. From disuse of the affections created by God, the

soul of the passionless man becomes stupified and weakened. Wherefore it is not by the extirpation of love and the other affections that men attain to the perfection they seek, but by their proper employment. As God is now the object of love and such like affections, so shall He continue in the world to come the suitable object of such affections. And not the least proof can be given that these affections shall be destroyed in the next world.

Consider without prejudice, O Pandit, all that I have argued in this our conversation. Distrusting the *Darsanas* and other sástras of your own country, you should seek somewhere else for the truth.

VEDAVIDWAN SAYS :—You have today striven to the best of your ability to refute, by various arguments from reason, the Sástras of this country. Though I am distressed at the refutation of the sástras of my own country, I shall consider your argument. But if the Sástras of this country are not worthy of credit, where shall I, perplexed in mind, obtain the true knowledge ?

SATYARTHI SAYS :—If any sástra be found well established by the two following proofs, it will be worthy of credit. The Sástras being distinguished by good contents worthy of God,—this is held by me as its first proof. The existence of superhuman power in the promulgator of the Sástra,—this I call the second proof of its authority. If any one who is the bearer of a good sástra say that miraculous power is seated in him to establish its divine origin, then let him be tested. But if miraculous power be really ascertained to reside in him, then the authority of the Sástra he promulgates will also be ascertained. If any such sástra be found established by trust worthy books which narrate former events,—then let it be considered by the wise. And if it make manifest a way of salvation for all men, then let that sástra be received by all who seek for salvation.

VEDAVIDWAN SAYS :—Do you yourself know any such sástra, authenticated by these two proofs you have mentioned?

SATYARTHI SAYS ;—The Sástra of which Jesus Christ was formerly the promulgator is distinguished by both the proofs I mentioned. In it no matter unworthy of God is (to be) seen; but all its contents are promotive of virtue. Jesus Christ who promulgated that Sástra on earth was possessed of superhuman power, (and) himself God. The whole series of his acts, having been seen by credible witnesses, and narrated by them, was inserted (by them) in their own books. And these books composed by them are still current, and are continually read by the adherents of the Christian religion. Jesus Christ commanded his disciples to proclaim his Sástra everywhere on the earth. There is therefore no doubt in my mind that that sástra is to be received by all men of every country. But on the day when we shall meet again, I shall tell you all the details of the Christian sástra. But now from the approach of midday, the heat of the sun has become distressing: I must go hence. Until we meet again, do you consider thoroughly the argument I have advanced. Frequently pray to God with a humble mind that He Himself may guide you in the true way. He, the merciful (One) desires to conduct all men in the true path; He will be pleased, therefore, when He hears your prayer.

When he had thus spoken, these two learned men, having saluted each other, proceeded to their respective homes, desirous of seeing one another again.

So (concludes) the first part of (the book called) the Trial of Doctrines, entitled an examination of the Indian Sástras.

॥ श्री परमेश्वरो जयति ॥

शुद्धि पत्रं ॥

पत्रे	पंक्तौ	अशुद्धं	शुद्धं
२०	४	वादिवाद्य	वादिवादा
२९	४	अवेत्मत	अवित्मत
३३	४	२५४	२५५
३८	३०३	प्रशंस्यते	प्रशस्यते
४१	७	लोको	लोके
४६	५	विष्णुः केश	विष्णुकेश
६६	१७	आहान्यः ग्रन्थ	आहान्यग्रन्थ
७२	११	विपर्य्यायो	विपर्य्यायः
७५	१९	वेदानुद्धि	वेदादुद्धि
९६	४	भेद	भेद
९८	८२२	स्तृत्यभावात्	स्तृत्यभावात्
९९	८३८	खोक्रिते	खोक्रते

सत्याग्रहगामा सुजना विचारा ॥
अनेकदेशीयमतानुभावी
सुधार्मिकः कश्चिदुवास काशां ॥ ४ ॥

स जाह्नवीतीरमुपस्थितः संस्
तं वेदविद्वांसमुपाजगाम ॥
सौजन्यहेतोः प्रथितं च बुद्ध्वा
सुश्रूषतापूर्वकमावभाषे ॥ ५ ॥
मिथस्तयोरालपने प्रवृत्ते
प्रस्तावबाऽऽल्यविचारयुक्ते ॥
ग्रेवे बुधौ तौ परमार्थमीषू
तमुद्विग्नौ समभाविषातां ॥ ६ ॥
विचारवन्तौ परमं तमर्थं
तौ भिन्नमार्गौ यदतर्कयेतां ॥
तत्सर्वमाकर्ण्य विशेषतोऽहं
प्रकाशये सम्प्रति विस्तरेण ॥ ७ ॥

सत्यार्थुवाच ॥

अनेकसद्ग्रन्थस्य श्रुत्वा प्राग् भवतो यशः ॥
इदानीं संगतिं प्राप्य भूयमाकादितोऽस्म्यहं ॥ ८ ॥
खदेशीयेषु शास्त्रेषु पारगोऽस्मि भवानिति ॥
श्रुत्वा यौष्माकविद्याया ज्ञातुमिच्छामि विस्तरं ॥ ९ ॥

वेदविद्यानुवाच ॥

देशेऽस्मिन् यानि शास्त्राणि प्रचलन्ति विशेषतः ॥
तान्येवाधीतवानस्मि यत्नतो यौवनावधि ॥ १० ॥
देवानां येन जानीयां चरित्राणि समन्ततः ॥

तदर्थं सेतिहासानि पुराणान्यप्यपाठिषं ॥ ११ ॥

परन्तु ध्यायतो नित्यं विषयाणामसारतां ॥

इदानीं मम सञ्जाता वेदान्ते परमा रुचिः ॥ १२ ॥

तच्छास्त्रे ब्रह्मणो ज्ञानं परमं समुपदिश्यते ॥

तद्द्वारा परमार्थश्च मुक्तिरूपोऽधिगम्यते ॥ १३ ॥

सत्यार्थुवाच ॥

भवान् यद् ऐहिकान् सर्वान् पुरुषार्थान् जघीयसः ॥

ब्रवीति तत्र जानीहि मामिकामपि सम्मतिं ॥ १४ ॥

महदावैश्वरं ज्ञानं विद्यते सर्वसत्तमं ॥

अन्येभ्यः पुरुषार्थेभ्यो निस्सारत्वातिरिच्यते ॥ १५ ॥

अतस्तद्विषये सर्वं जिज्ञासे भवतो मतं ॥

प्रमाणं तत्र यत्कांक्षि तद् भवान् वक्तुमर्हति ॥ १६ ॥

शास्त्राद् विनेश्वरे ज्ञाने प्रायो दुर्निश्चये सति ॥

भवद्भिः क्रियतामादौ शास्त्रतत्त्वनिरूपणं ॥ १७ ॥

मुख्यानि यानि शास्त्राणि प्रचलन्त्यत्र भारते ॥

कथं प्रामाण्यमेतेषां सिध्यतीति प्रकाशय ॥ १८ ॥

वेदविद्यानुवाच ॥

वेदादिसर्वशास्त्राणि निर्ययु ब्रह्मणो मुखात् ॥

इति स्पष्टं पुराणेषु ज्ञानकोषेषु कथ्यते ॥ १९ ॥

यथा भागवतस्य तृतीयस्कन्धे द्वादशेऽध्याये ॥

"ऋग्यजुः सामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः

स जाह्नवीतीरमुपस्थितः सन्
तं वेदविद्यासमुपाजगाम ॥
सौजन्यहेतोः प्रथितं च बुद्धा
सुश्रिक्षतापूर्वकमावभाषे ॥ ५ ॥
मिथस्तयोरालपने प्रवृत्ते
प्रस्तावबाऽऽव्यविचारयुक्ते ॥
शेषे बुधौ तौ परमार्थमीषू
तमुद्विग्नौ समभाविषातां ॥ ६ ॥
विचारवन्तौ परमं तमर्थं
तौ भिन्नमार्गौ यदतर्कयेतां ॥
तत्सर्वमाकर्ण्य विशेषतोऽहं
प्रकाशये सम्प्रति विस्तरेण ॥ ७ ॥

सत्यार्थुवाच ॥

अनेकसद्ग्रन्थस्य श्रुत्वा प्राग् भवतो यशः ॥
इदानीं संगतिं प्राप्य भृशमाह्लादितोऽस्म्यहं ॥ ८ ॥
स्वदेशीयेषु शास्त्रेषु पारगोऽस्मि भवानिति ॥
श्रुत्वा यौष्माकविद्याया ज्ञातुमिच्छामि विस्तरं ॥ ९ ॥

वेदविद्यानुवाच ॥

देशेऽस्मिन् यानि शास्त्राणि प्रचलन्ति विशेषतः ॥
तान्येवाधीतवानस्मि यत्नतो यौवनावधि ॥ १० ॥
देवानां येन जानीयां चरित्राणि समन्ततः ॥

तदर्थं सेतिहासानि पुराणान्यप्यपाठिषं ॥ ११ ॥

परन्तु ध्यायतो नित्यं विषयाणामसारतां ॥

इदानीं मम सञ्जाता वेदान्ते परमा रुचिः ॥ १२ ॥

तच्छास्त्रे ब्रह्मणो ज्ञानं परमं समुपदिश्यते ॥

तद्द्वारा परमार्थश्च मुक्तिरूपोऽधिगम्यते ॥ १३ ॥

सत्यार्जुनवाच ॥

भवान् यद् ऐहिकान् सर्वान् पुरुषार्थान् जघीयसः ॥

ब्रवीति तत्र जानीहि मामिकामपि सम्मतिं ॥ १४ ॥

महुद्भावैश्वरं ज्ञानं विद्यते सर्वसत्तमं ॥

अन्येभ्यः पुरुषार्थेभ्यो निस्सारत्वातिरिच्यते ॥ १५ ॥

अतस्तद्विषये सर्वं निष्फले भवतो मतं ॥

प्रमाणं तत्र यत्किञ्चित् तद् भवान् वक्तुमर्हति ॥ १६ ॥

शास्त्राद् विनेश्वरे ज्ञाने प्रायो दुर्निश्चये सति ॥

भवद्भिः क्रियतामादौ शास्त्रतत्त्वनिरूपणं ॥ १७ ॥

मुख्यानि यानि शास्त्राणि प्रथमस्यैव भारते ॥

तथं प्रामाण्यमेवेषां सिध्यतीति प्रकाशय ॥ १८ ॥

वेदविदानुवाच ॥

वेदादिसर्वशास्त्राणि निर्ययु ब्रह्मणो मुखात् ॥

इति स्पष्टं पुराणेषु ज्ञानकोषेषु कथ्यते ॥ १९ ॥

यथा भागवतस्य तृतीयस्कन्धे द्वादशेऽध्याये ॥

"क्वदाचिद् ध्यायतः खलु वेदा आसंश्चतुर्मुखात्

कथं कथ्याम्यहं लोकान् समवेताव् यथा पुरा" ॥ १४ ॥

पुन र्यथा ॥

"ऋग्यजुःसामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः ॥

ग्रन्थमिश्यां स्तुतिस्तोमं प्रायश्चित्तं अथात् क्रमात् ॥ १७ ॥

इतिहासपुराणानि पञ्चमं वेदमीश्वरः ॥

सर्वेभ्य एव वक्त्रेभ्यः सृष्टवान् सर्वदर्शनं" इति ॥ १९ ॥

स्वयं तु यानि शास्त्राणि कृतवान् परमेश्वरः ॥

तत्प्रामाण्ये कथं मित्र शंकालेशोऽपि सम्भवेत् ॥ २० ॥

सत्यार्थुवाच ॥

अर्थिप्रत्यर्थिनोः साक्ष्यं स्वविवादे मनीषिणः ॥

विनाऽन्येन प्रमाणेन सुविश्वास्यं न जानते ॥ २१ ॥

तथैव हे महाविज्ञ शास्त्रप्रामाण्यसिद्धये ॥

शास्त्रोक्तिमन्तरा प्रायः प्रमाणान्तरमर्हति ॥ २२ ॥

वेदादिशास्त्रमन्तारस्तदप्रामाण्यवादिभिः ॥

बौद्धादिभिः कृताः शंकाः काभिश्छिन्दन्ति युक्तिभिः ॥ २३ ॥

वेदविद्यानुवाच ॥

नित्यः श्रुतः सदा वेदः प्रचलत्यधुनावधि ॥

न लोके मानुषः कोऽपि स्मर्यते तस्य कारकः ॥ २४ ॥

अतस्तन्मानुषोत्पत्तेरभावादनुमायिनः ॥

तं नित्यं ब्रह्मणा प्रोक्तं सम्मन्यन्ते मनीषिणः ॥ २५ ॥

क्वचिद् वेदे तु कृतानि कथ्यंते लौकिकानि यत् ॥

न तस्मात् तस्य नित्यत्वे कापि हानिः प्रजायते ॥ २६ ॥
मनुष्यनामभिः केचिद् वेदांशाः काठकादयः ॥
प्रसिध्यन्तीत्यपि न्याय्यं नास्ति संदेहकारणं ॥ २७ ॥
यः पूर्वं यं श्रुतेरंशं विश्रुतोऽधीतवान् मुनिः ॥
सोऽग्रो नाम्ना तदीयेन ख्यातोऽभूत् तदनन्तरं ॥२८ ॥
तथाच पूर्वमीमांसासूत्रकर्त्तेमिनि र्मुनिः ॥
श्रुतेः प्रामाण्यमेताभिः साधयत्येव युक्तिभिः ॥ २९ ॥
"औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धस्तस्य
ज्ञानमुपदेशोऽव्यतिरेकश्चार्थेऽनुपलब्धे
तत् प्रमाणं बादरायणस्यानपेक्षत्वात् ॥
वेदांश्चैके सन्निकर्षं पुरुषाख्याः ॥ अनित्यदर्शनाच्च ॥
उक्तन्तु शब्दपूर्वत्वम् ॥ आख्याप्रवचनात् ॥
यदन्तु श्रुतिसामान्यम्" ॥
तथैवान्यानि शास्त्राणि मुनिभि र्ब्रह्मणो मुखात् ॥
अवाप्तानि सुशिष्येभ्यः समार्प्यन्तोत्तरोत्तरं ॥ ३० ॥
इत्थं परम्पराप्राप्तो निखिलः शास्त्रसंग्रहः ॥
ब्रह्माख्यनिर्मितो देव इति स्वीक्रियते सदा ॥ ३१ ॥
तथा च शब्दरूपेण प्रमाणेनावधारितं ॥
दैवतं सर्वशास्त्राणां प्रामाण्यं चैव सिध्यति ॥ ३२ ॥

सत्यार्थवाक्य ॥

वाक्यं वक्तुराप्तत्वमवधार्य्यते सर्वैः ॥

तावत् तद्वीरितं शब्दे न विश्वस्तु मनीषिभिः ॥ २३ ॥
इदानीं शास्त्रवाक्यानां मध्ये कोऽपि न वीक्षते ॥
सर्वे तु प्रमाणे वाक्ये प्रत्येकं प्रतिपक्षिते ॥ २४ ॥
अतस्तेषां परोक्षत्वात् कोऽपीदमनीदृशो जनः ॥
ऐतिह्यमन्तरा तेषां तत्त्वं ज्ञातुं न शक्नुयात् ॥ २५ ॥
ऐतिह्ये न प्रतीयन्ते परीक्षामन्तरा बुधाः ॥
यतः सद्भिरप्रतिष्ठितमुभयोरपि तत्त्वतः ॥ २६ ॥
पारम्पर्येण सम्प्राप्ता यद्यपि ते ऽप्रियताः ॥
संसारे प्रचलन्तीति सर्वेषां मानसोदयः ॥ २७ ॥
अनेके तत्र विश्वासमात्रात्तत्त्वविवेकिनः ॥
विचार्य बुद्धिमन्तस्तु मुह्यन्ते तद्वशीकृताः ॥ २८ ॥
कथाश्च याः प्रतीयन्ते सत्यमूलप्रसूतयः ॥
कदाचित् विकिया तासामपि सञ्जायते क्रमात् ॥ २९ ॥
निर्गच्छद् उत्पाद् विमलाज्जलाद्
स्रोतोऽस्ति सम्यक्प्रवहीतमादौ ॥
वेगेन तत्तु प्रवहद् ह्रदादेः
सन्निश्रयाद् आविलतां प्रयाति ॥ ३० ॥
तद्वत् प्रवक्तृ विमलाद् मुखोत्पन्नं
सच्छास्त्रि निर्गत्य कथाकाणि ॥
स्रोतांसि वार्तान्तरमिश्रणेन
मिथ्याविलानि क्रमशो भवन्ति ॥ ३१ ॥

तस्माच्च वेदादिरपौरुषेयः

स ब्रह्मनिःश्वासभवोऽस्ति विप्रम् ॥

इत्यत्र देशे चलितः प्रवाहस्

तत्रोऽक्षतो वेति विचारणीयं ॥ ४२ ॥

वेदविदानुवाच ॥

यत् पूर्वतोऽद्यावधि भारतेऽस्मिन्

हेतिस्मनस्मिन् विषये प्रसिद्धं ॥

अद्यामहं तत्र करोमि सम्यक्

वेदन्यथा वेत्ति भवान् ब्रवीतु ॥ ४३ ॥

सत्यार्थवाच ॥

यस्मिन् प्रसिद्धे विषये नितान्त

मावश्यकत्वाद्विनिर्णयोऽस्ति ॥

तस्मात् स्वपक्षाग्रहमन्तरेव

चेष्टावहे सत्यविनिश्चयाय ॥ ४४ ॥

यदत्र भूयः सुविचार्य मन्ये

तत्सर्वमेतर्हि मतं वदामि ॥

यथात्र भावेऽहमनाग्रहेण

तादृक्स्वभावेन भवान् ब्रवीतु ॥ ४५ ॥

वेदविदानुवाच ॥

भवान् यदस्मिन् विषये ब्रवीतु

तत्सर्ववादे स्वमतो निवेश्य ॥

बोधामि यद्यायहमन्तरेव

यथाऽऽह नैयायिकवृत्तिकारः ॥ ४६ ॥

तथाच न्यायसूत्रवृत्तौ विश्वनाथः ॥

"वादाधिकारिणस्तु तत्त्वबुभुत्सव" इति॥

सत्यार्थुवाच ॥

हे विद्वन्न वादादौ प्रार्थनीयः परेश्वरः ॥

स सत्यतत्परावावां कृत्वा सत्यं नवेदिति ॥ ४७ ॥

हे एक शाश्वतानन्त सर्वज्ञानाकरेश्वर ॥

अद्यो सत्यार्थिनावावां दयादृष्ट्या विलोकय ॥ ४८ ॥

सत्यस्यान्वेषणे स्वामिन् कुरु साहाय्यमावयोः ॥

तत्त्वं न शक्नुवो मन्तुं नीतिमप्राप्य तावकीं ॥ ४९ ॥

अथाहमत्र वादादौ किञ्चिदन्यद् महाशय ॥

तत्त्वान्वेषणमुद्दिश्य वक्तुमिच्छामि सम्प्रति ॥ ५० ॥

सर्वत्र दृश्यते लोके विविधा मतभिन्नता ॥

तत्रानेकानि जायन्ते कारणानि मनीषिणः ॥ ५१ ॥

अनादौ मानुषी बुद्धि र्मितिशक्तिर्निसर्गतः ॥

सम्यग् ज्ञानाय गूढानां विषयाणां न कल्पते ॥ ५२ ॥

सामान्यायेक्षया येषां प्रवृत्तयः सन्ति बुद्धयः ॥

भूयो विचारिका शक्तिरमीषामपि दुष्यति ॥ ५३ ॥

रागद्वेषादिभिः क्लृप्ता भूय इष्टत्वकारणात् ॥

विचारस्खलितं यत्तमाश्रयन्ति बुधा अपि ॥ ५४ ॥

मया विवक्षिते भावे संशयो येन नापतेत् ॥
तदर्थमत्र दास्यामि दृष्टान्तान् कांचन स्फुटान् ॥ ५५ ॥ यथा
वेश्यासेवादिके नाना व्यसने यो रतो युवा ॥
तद्भोगप्रतिबन्धानां दृढं द्वेषं करोति सः ॥ ५६ ॥
शास्त्रेषु तीव्ररोगेषु व्यसनं प्रतिषिध्यते ॥
घोरा च नारकी पीडा यत्तं तस्य प्रदिश्यते ॥ ५७ ॥
अतो निषेधमाकर्ण्य शास्त्रोक्तं व्यसनी युवा ॥
स्वभोगरोधकं शास्त्रं कामभोगाद् जुगुप्सते ॥ ५८ ॥
कदाचिदस्य चित्तान्तर्भाविन्या दुर्गतेः स्मृतिः ॥
उत्पद्यतेऽखिलान् कामान् नीरसान् विदधाति च ॥ ५९ ॥
न भोगप्रतिबन्धः स्याद् नास्तिक्ये स्वीकृते सति ॥
इत्थं विचार्य सोऽनिष्टं शास्त्रं निष्क्रोतुमिच्छति ॥ ६० ॥
ततः स तस्य शास्त्रस्य प्रमाणानि परीक्षितुं ॥
प्रवृत्तो निर्णयं न्याय्यं कथं कुर्याद् दुराग्रहात् ॥ ६१ ॥
तथा रागादिभिः क्लृप्ताः सुविचारबहूवकैः ॥
प्रामाणिकानि शास्त्राणि जना वर्ण्यन्ति मोहिताः ॥ ६२ ॥

पुन यथा ॥

दानादिकर्मभिः पापं व्यसनादि विशुध्यति ॥
इत्याद्यसन्मतादेशि शास्त्रमन्यत् प्रकल्प्यतां ॥ ६३ ॥
एतन्मतानुसारेण सुकरं पापशोधनं ॥
त्यजेयं व्यसनं कस्मादित्यन्यो लम्पटो वदेत् ॥ ६४ ॥

अतः स ईदृशे शास्त्रे प्रीत्या कामानुमन्तरि ॥
प्रामाणिकत्वमेतस्य निर्णेतुं नाभिकांक्षति ॥ ६५ ॥

पुनर्यथा ॥

यथा मतं स्वदेशीयं यो गृह्णाति मतान्तरं ॥
स प्रायशः स्वदेशीयैर्जनैराक्रुध्यते भृशं ॥ ६६ ॥
मतान्तरग्रहाज्जन्यां हानिमालोक्य तादृशीं ॥
प्रायो मतान्तरद्वेषमाचरन्ति समे जनाः ॥ ६७ ॥
अतो विदेशिशास्त्राणि न पश्यन्ति कदापि ते ॥
कदाचित् तानि सत्यानि विद्येरन्निति शंकया ॥ ६८ ॥
येदा ते तानि पश्येयुस्तदा द्वेषेण मोहिताः ॥
तद्दोषग्राहिणो भूत्वा सुविचारं न कुर्वते ॥ ६९ ॥
दृढप्रमाणसिद्धेऽपि सति शास्त्रे विदेशिनि ॥
ते दार्ढ्यं तत्प्रमाणस्य न गृह्णन्ति दुराग्रहात् ॥ ७० ॥
अन्यच्च यो मते यस्मिन् सक्तवान् यौवनावधि ॥
स भूरि प्रीयते तस्मिन् सहसा च न वर्ज्यति ॥ ७१ ॥
कुरूपं स्वं शिशुं माता यथा जानाति सुन्दरं ॥
तथा ते स्वे मते दोषं द्रष्टुं नेच्छन्त्यसत्यपि ॥ ७२ ॥
सम्यक् प्रमाणहीनेऽपि सति तस्मिन् मते निजे ॥
तस्याग्रहेण शास्त्राणि न बोधन्त्यप्रमाणतां ॥ ७३ ॥
अतो हे विज्ञ तत्त्वस्य दृढया खोचिकीर्षया ॥
उभावावामिमं वादमिदानीमारभावहै ॥ ७४ ॥

वेदविद्यानुवाद ॥

वादेषु सावधानेन भवितव्यं मनीषिणा ॥

विघ्ना हि भूरयः सन्ति तत्त्वप्राप्तिविरोधिनः ॥ ७५ ॥

एतर्हि यद्यदेतस्मिन् विषये प्रोक्तवान् भवान् ॥

अग्रेयं तत् समीचीनं तत्र मे विद्धि सम्मतिं ॥ ७६ ॥

अतीवावश्यकं मन्ये स्वयं तत्त्वस्य निर्णयं ॥

तत्प्राप्तिमन्तरा हानि र्भविताऽत्र परत्र च ॥ ७७ ॥

यदीश्वरोऽस्मदादिभ्यो ज्ञानचक्षुः प्रदत्तवान् ॥

तद्द्वारा यत्नतः कार्यं तत्त्वस्यावेदनम् ॥ ७८ ॥

सत्यार्थवाद ॥

यथार्थं भवता प्रोक्तमेतद् वादाधिकारिणा ॥

इदानीं श्रूयतां तावद् मन्मया कथ्यते ॥ ७९ ॥

अथो यच्छब्दनित्यत्वं सूत्रयामास जैमिनिः ॥

तन्न स्वीक्रियते विद्वन् गौतमस्यानुयायिभिः ॥ ८० ॥

मया शब्दस्य नित्यत्वं यद्यप्यस्वीक्रियेत तु ॥

तथापि जातु तन्नाणं वेदप्रामाण्यसिद्धये ॥ ८१ ॥

यतश्चेच्छब्दनित्यत्वात् सिध्येद् वेदस्य नित्यता ॥

ग्रन्थानां तर्हि सर्वेषामेव सिध्येदनादिता ॥ ८२ ॥

नित्यत्वाच्चेत् वेदस्य प्रामाण्यं साधितं भवेत् ॥

प्रामाण्यं तर्हि सर्वेषां ग्रन्थानां सिद्धिमाप्नुयात् ॥ ८३ ॥

इत्थं वेदादिभिः सर्वैः शास्त्रसिद्धानुगादिभिः ॥

श्रुतानामपि शास्त्राणां प्रामाण्यं साधितं भवेत् ॥ ८४ ॥
चिन्त्यं यं भवान् वादं श्रुतिप्रामाण्यसिद्धये ॥
इदानीमुक्तवानस्ति तत्रापत्तिं ग्रहीतु मे ॥ ८५ ॥
आदौ वेदादिशास्त्राणां वक्ष्ये वृत्तान्तमादितः ॥
तत्सर्वोत्पत्तिमुद्दिश्य मतं वक्ष्यामि चात्मनः ॥ ८६ ॥
ये ब्राह्मणादयो वर्णा निवसन्त्यत्र भारते ॥
ते आर्य्यनामकाद् वंशात् जज्ञाविरे पुरा ॥ ८७ ॥
यन्मूलादुदपद्यन्त पारसीकादयोऽन्यथाः ॥
तस्मादेवार्य्यनामानो लोका अप्युदपद्यत ॥ ८८ ॥
अमीषाम् एकमूलत्वं पुराहत्तविचारणात् ॥
तत्तद्देशीयभाषाणां सादृश्यादीपलभ्यते ॥ ८९ ॥
प्राचीना यावनी भाषा धातुनामविभक्तिषु ॥
आर्य्याणां भाषया तुल्या ज्ञायते संस्कृताख्यया ॥ ९० ॥
या याश्चान्या विदेशीया भाषाः संस्कृतभाषया ॥
सदृश्यः सन्त्यहं तासां नात्र वक्ष्यामि विस्तरं ॥ ९१ ॥
एतस्मिन् विषये विद्वन् नानाभाषाविशारदैः ॥
मनोयोगं बहु विद्धि बुधैराधुनिकैः कृतं ॥ ९२ ॥
तद्विस्तरस्य जिज्ञासा भावती यदि जायते ॥
तदा तद्विषयोद्देशी कोपि ग्रन्थो विलोक्यतां ॥ ९३ ॥
विद्यामेरचना यद्वत् प्राचलद् भारते सदा ॥
तथाऽस्याः पारसीकेऽपि व्यवहारोऽभवत् पुरा ॥ ९४ ॥

आर्य्यामामादिमो वासः क्वचित् पारसिकेऽभवत् ॥
त्यक्त्वाऽमुं नीहतं पश्चादमी भारतमाययुः ॥ ९५ ॥
विश्वास्थानां प्रबन्धानामभावाद् अत्र भारते ॥
तेषामुपस्थितेः कालो विनिर्णेतुं न शक्यते ॥ ९६ ॥
समापञ्चसहस्रेभ्यः किञ्चिदूनं समान्तरं ॥
तत्कालाद् अद्यपर्य्यन्तमतीयायेति बुध्यते ॥ ९७ ॥
ते आर्य्याः प्रथमा नासन् भारतस्य निवासिनः ॥
अनास् तद्भिन्नवंशीयाः न्यूषुः पूर्वेऽत्र नीहति ॥ ९८ ॥
अमी वेदेषु कथ्यन्ते क्वचिद् दस्यादिनामभिः ॥
तदा तैः साकमार्य्याणां प्रावर्त्तिष्ट च विग्रहः ॥ ९९ ॥

यथा ऋग्वेदे ५१ सूक्ते ऽष्टमी ऋक् ॥

"विजानीह्यार्य्यान्ये च दस्यवो बर्हिष्मते रंधया शासदव्रतान् शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सधमादेषु चाकन" ॥ ८

अपिच १०३ सूक्ते तृतीया ऋक् ॥

"स जातूभर्मा श्रद्दधान ओजः पुरो विभिन्दन्नचरद्वि दासीः ॥
विद्वान्वज्रिन्दस्यवे हेतिमस्यार्यं सहो वर्धया द्युम्नमिन्द्र" ॥ ३ ॥
अमी आगान्वितैर् आर्य्यैर् दस्यवः क्रमशो जिताः ॥ [इति ॥
स्वदेशाद् प्राक्तनांस्त्यक्त्वा पर्वतादीन् समाश्रयन् ॥ १०० ॥
तेषां दस्यादिलोकानां शेषो भिल्लादिनामकः ॥
विन्ध्याचलादिशैलेषु दृश्यतेऽप्यधुनावधि ॥ १०१ ॥
अन्ये तु दस्यवः पूर्वमार्य्याणां वशमागताः ॥

तन्मध्ये व्यूह्य रव्याभिः प्रजाभिश्च सहाभिशन् ॥ १०२ ॥
आदौ ते तार्थ्यवंशीया यदा भारतमाययुः ॥
तदा ते प्रथमं व्यूह्य देशे पञ्चनदाभिके ॥ १०३ ॥
एतत् प्राचीनमन्योन्यनामाऽर्थानां विचारणात् ॥
विवेकिभि र्विदेशीयैः पण्डितैरनुमीयते ॥ १०४ ॥
नद्यो हि तत्रदेशीयाः पञ्च सिन्धुर्नदोऽपि च ॥
भूयो मन्त्रेषु कथ्यन्ते यमुना च नदी तथा ॥ १०५ ॥
नदीमन्त्रेषु गंगा तु सङ्ख्याचं प्रकीर्त्यते ॥
इत्याद्यापाततः कश्चित् पर्याप्तोऽत्र नदीं बुधः ॥ १०६ ॥
यथा ऋग्वेदस्य १० मण्डले ६ अनुवाके ७ सूक्ते इयत्यत् ॥
"इमं मे गंगे यमुने सरस्वति" इत्यादि ॥
तस्मादार्थ्यास्तदानीं न न्यवसन् आश्वीतटे ॥
तस्यास्तु पश्चिमाशायां विदूरेऽपीति बुध्यते ॥ १०७ ॥
पश्चात्तु मानवं शास्त्रं यस्मिन् काले चरचत ॥
तदानीं नीरदार्थ्यानामधिकं विस्तृतोऽ भवत् ॥ १०८ ॥

यथा ॥ मनुसंहितायां द्वितीयेऽध्याये ॥

"सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ॥
तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥ १७ ॥
तस्मिन् देशे य आचारः पारम्पर्यक्रमागतः ॥
वर्णानां सान्तरालानां स सदाचार उच्यते ॥ १८ ॥
कुरुक्षेत्रं च मत्स्याश्च पञ्चालाः शूरसेनकाः ॥

एष ब्रह्मर्षिदेशो वै ब्रह्मावर्त्तादनन्तरः ॥ २९ ॥
हिमवद्विन्ध्ययोर्मध्यं यत्प्राग्विनशनादपि
प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्त्तितः ॥ २१ ॥
आसमुद्रात्तु वै पूर्वादासमुद्रात्तु पश्चिमात् ॥
तयोरेवान्तरं गिर्योरार्य्यावर्त्तं विदुर्बुधाः ॥ २२ ॥"
यदा देशान्तराद् आर्य्या भारतेऽभीयतस्तिरे ॥
तदा न तेषु वर्णानां भेदोऽभूदिति बुध्यते ॥ २०९ ॥
सर्वादिभेषु मध्येषु वर्णभेदो न कथ्यते ॥
इति केचिद् विदेशीयाः प्रवदन्ति विपश्चितः ॥ २१० ॥
मयाप्यामधिकं किञ्चित् पर्य्यालोचनमन्तरा ॥
एतस्य तत्त्वमप्येवमिष्यन्ते पण्डिता विदुः ॥ २११ ॥
यस्मिन् पुरुषसूक्ते तु वर्णचक्रिकथोच्यते ॥
तत् सूक्तमन्यमन्त्रेभ्यो नूनं केचिद् विदु र्बुधाः ॥ २१२ ॥
स्वभावतस्तु मर्त्यानां वर्णभेदो न विद्यते ॥
इत्येतत् श्रावते युक्त्या प्रमाणेनापरेण च ॥ २१३ ॥
विशेषो यादृशः पश्चाद् ब्राह्मणानामजायत ॥
प्राक्काले तादृशो नासीदिति शास्त्रात् प्रतीयते ॥ २१४ ॥
यतो मार्य्यादयो वंश्या जन्मना क्षत्रिया अपि ॥
विप्रा बभूवुरित्येतत् पुराणेऽपि कथ्यते ॥ २१५ ॥
यथा ॥ विष्णुपुराणे ॥ ४ अंशे १९ अध्याये गद्यम् ॥

"मर्मांश्चिनि सतो गार्ग्याः शैन्याः शमीपेता द्विजातयो बभूवुः ॥ ९ ॥

महावीर्यादुरुक्षयो नाम पुत्रोऽभूत् तस्य भगवान्पुष्करिणो अपिच पुत्रजनमभूत् तच्च पितरमपि यज्ञादिप्रतानुपजग्राम" ॥ इति ॥

अमीषेत् क्षत्रियाः सन्तो ब्राह्मणत्वमवाप्नुवन् ॥

तदा स्वाभाविको भेदो वर्णानां मन्यते कुतः ॥ ११६ ॥

भूपाश्च ब्राह्मणाः केचित् चातुर्वर्ण्यमतिष्ठिपन् ॥

यद्वा तज्जनयामासुरित्यपि क्वचिदुच्यते ॥ ११७ ॥

यथा विष्णुपुराणे ४ अंशे ८ अध्याये ॥

"दृष्टमदस्य शैनकश्चातुर्वर्ण्यप्रवर्त्तयिताभूत्" ॥

अपिच तत्रैवाध्याये ॥ "भार्गस्य भार्गभूमिरतश्चातुर्वर्ण्यप्रवृत्तिः"

अपिच ॥ मत्स्य पुराणे ॥

"चतुरो नियतान् वर्णान् त्वं स्थापयेति वरो ब्रह्मणा वसवे दत्तः ॥" अपिच वायु पुराणे ॥

"पुत्रो दृष्टमदस्य च शुनको यस्य शैनकः ॥

ब्राह्मणाः क्षत्रियाश्चैव वैश्याः शूद्राश्चैव च ॥

एतस्य वंशे समुद्भूता विधिभिः कर्मभिर्द्विजाः" इति ॥

वेदाश्रया सया भूपाश्चातुर्वर्ण्यमतिष्ठिपन् ॥

तदा निसर्गतो नृणां वर्णभेदः कथं भवेत् ॥ ११८ ॥

अन्यच्च प्राक्तने काले स्वस्वप्राधान्यसिद्धये ॥

विप्राणां क्षत्रियाणाञ्च कलहः सुमहानभूत् ॥ ११९ ॥

वेदस्याध्यापने स्थाम वयमर्थविचारिणः ॥

इत्येवन् क्षत्रियाः ख्याता विश्वामित्रादयः पुरा ॥ १२० ॥

पौरोहित्ये विरोधश्च विश्वामित्रवशिष्ठयोः ॥

मिथो योऽभूत् तदुद्देशः ऋग्वेदे प्राप्यते स्फुटः ॥ १२१ ॥

सुदासः कस्यचिद्राज्ञः पौरोहित्यमुभावमू ॥

अकार्ष्टामिति सूक्तेभ्यस्तत्कृतेभ्यः प्रतीयते ॥ १२२ ॥

तत्रामू स्वसामर्थ्यं देवतानां प्रसादने ॥

श्लाघेते स्वयमित्येतत् तत्र सूक्तेषु दृश्यतां ॥ १२३॥

यथा ॥ सप्तममण्डलस्य द्वितीयानुवाकवर्त्तिनि षोडशे सूक्ते

वशिष्ठ आह ॥

"दूरादिन्द्रमनयन्ना सुतेन तिरो वैशन्तमतिपान्तमुग्रं ॥

पाशद्युम्नस्य वायतस्य सोमात् सुताद् इन्द्रो दयीता वशिष्ठान्"

इत्यादिना ॥

पुनस्तत्रैव ॥ "वशिष्ठस्य स्तुवत इन्द्रो अशृद् उत दृत्सुभ्यो

अक्षणोद् उ लोकं ॥"

पुनः ७ म० २ अ० प्रथमे सूक्ते स एवाह ॥

"इमं नरो मरुतः सश्चतानु दिवोदासं न पितरं सुदासः ॥

अविष्टना पैजवनस्य केतं दूनाशंक्षत्रमजरं दुवोयु" ॥

अपिच तृतीयमण्डलस्य चतुर्थेऽनुवाके पञ्चदशसूक्ते ॥

विश्वामित्र आह ॥ "महाँ ऋषिर्देवजा देवजूतो अस्तभ्नात्

सिन्धुमर्थवं दृषद्वाः विश्वामित्रो यदवहत् सुदासमप्रियायत कुशिकेभिरिन्द्रः" ॥

पुनस्तत्रैव सूक्ते ॥

"य इमे रोदसी उभे अहमिन्द्रमतुष्टवं विश्वामित्रस्य रक्षति ब्रह्मेदं भारतं जनमिति" ॥

पुनश्चास्यैव सूक्तस्य विलोक्यन्तास्त्रयोऽन्तिमाः ॥

वशिष्ठं मन्वकृद् यत्र विश्वामित्रोऽभिशप्तवान् ॥ १२४ ॥

यतस्तत्परमात्मस्य सूक्तस्यर्चः समुद्दिशन् ॥

वेदानुक्रमणीकारः एतद् आख्यानमुक्तवान् ॥ १२५ ॥

यथा ॥ "अन्या अभिशापार्थास्ता वशिष्ठदेविष्यो न वशिष्ठाः गृह्णन्तीति" ॥

अपिच तासामृचां विषये बृहद्देवतायां शौनकेनोक्तं ॥

"शतधा भिद्यते मूर्द्धा कीर्तनेन श्रुतेन वा ॥

तेन बालाः प्रमीयन्ते तस्मात् तास्ता न कीर्तयेदिति" ॥

वेणादयश्च राजानो ब्राह्मणानां प्रधानतां ॥

असह्यां मेनिरे पूर्व्वमिति शास्त्रेषु दृश्यते ॥ १२६ ॥

प्राचीनादैतरेयाख्याद् ब्राह्मणादयमुद्धृतः ॥

दृष्टान्तः श्रूयतां विद्वन् भवता सुविचारिणा ॥ १२७ ॥

यथा ऐतरेय ब्राह्मणे ७ अध्याये ॥

"विश्वान्तरो ह सौवश्वनः शशपर्यान् परिचक्षाणो विशशपर्यं यज्ञमाजह्रे ॥ तद्धानुबुध शशपर्यास्तं यज्ञमाजग्मु स्ते ह

तदन्तर्वेद्यासाञ्चक्रिरे ॥ तान् ह दृष्ट्वोवाच यापस्य वा इमे कर्मणः कर्त्तार आसते भूताया वाचो वदितारो यच्छ्या पर्वा इमानुत्थापयेमे मेऽन्तर्वेदिमासिषतेति तथेति तानुत्था पयाञ्चक्रु ते होत्याप्यमाना दद्रुविरे ये तेभ्यो भूतवीरेभ्यो ऽसितकृष्णाः कश्यपानां सोमपीथमभिजिग्युः पारिक्षितस्य जनमेजयस्य विकाशपे यज्ञे तैत्ते तत्र वीरवन्त आसुः कश्चित् सोऽस्माकास्ति वीरो य इमं सोमपीथमभिजेष्यतीति ॥ अयमहमस्मि वो वीर इति होवाच रामो भार्गवेयो रामो ह्यास भार्गवेयोऽनुचान ब्राह्मणीयस्तेषां होत्तिष्ठतामुवाचापि नु राजन्नित्थं विदं वेदेदत्थापयन्तीति" इत्यादिना ॥

तथा वेदाधिकारेण न सन्तुष्टाश्चिरन्तनाः ॥
विप्रा राजत्वमारोढुं समैहन्तेति बुध्यते ॥ १२८ ॥
एतत् परशुरामस्य चरित्रादनुमीयते ॥
यस्तौ हि क्षत्रियान् हत्वा ब्राह्मणेभ्यो मही ददौ ॥१२९ ॥

तथा च महाभारते पृथिवी कश्यपमुवाच ॥

"एतेषां पितरश्चैव तथैव च पितामहाः ॥
मदर्थं निहता युद्धे रामेणाक्लिष्टकर्मणा" इति ॥
निसर्गाद् वर्णभेदोऽस्ति जनानामत्र भारते ॥
इत्यत्र तेषु शास्त्रेषु प्रोक्तमस्ति सहस्रशः ॥ १३० ॥
मयोद्धृतानि शास्त्रांस्तु यानि वाक्यानि सम्प्रति ॥
तद्विचाराद् दृढा शंका शास्त्रोक्ते जायते मते ॥ १३१ ॥

येनैतद्विषये विद्वन् स्फुटः स्यादाशयो मम ॥
तदर्थमत्र दृष्टान्तो भवता श्रूयतामयं ॥ १३२ ॥
यः साक्षी वादिनो मिश्रः पक्षपाती च विद्यते ॥
स सत्यं निह्नुते सर्वं वादिवाद्यपकारकं ॥ १३३ ॥
परीक्षितस्तथैवासौ साक्षी यद्यद् वाद्यपकारकं ॥
अङ्गीकुर्यादवश्याऽपि तत् विश्वास्यं भवेत् समं ॥ १३४ ॥
अनेनेदं विवक्षामि ये पुराणकृतोऽभवन् ॥
तेऽन्यसम्प्रदायानां पक्षपातमकुर्वत ॥ १३५ ॥
अतो यद् यत्र कुत्रापि सम्प्रदायविरोधकं ॥
पुराणेष्वाप्यते वाक्यं तद् विश्वासोचितं भवेत् ॥ १३६ ॥
तथाच पूर्वमार्ग्येषु वर्णभेदो न सन्नपि ॥
यत्नेन यज्ञनां जज्ञे क्रमादित्यनुमीयते ॥ १३७ ॥
यतो यो देवसेवायां विद्यायाञ्च व्यवस्यति ॥
सर्वत्र शक्तिमाप्नोति पूजां चासौ दृशां गतः ॥ १३८ ॥
तस्माच्च यज्ञनामर्थाद् यज्ञस्तोत्रादिकारिणां ॥
प्राधान्यं मन्तुमारेभे पुरुषै भिन्नकर्मभिः ॥ १३९ ॥
पश्चात् सन्तस्तु शास्त्राणां रचका ब्राह्मणाः स्वयं ॥
यथेष्टमात्ममाहात्म्यवर्णनं तत्र चक्रिरे ॥ १४० ॥
इदानीं यानि शास्त्राणि प्रचलन्त्यत्र भारते ॥
तेषामुत्पत्तिरेकस्मिन् काले नाभूत् क्रमेणतु ॥ १४१ ॥
परन्तु वैदिका-मन्त्रा नानादेवस्तवात्मकाः ॥

शास्त्राद्यमादिभाः सन्ति समस्तानां न संशयः ॥ १४२ ॥
नानारूपैस्तदादित्यं प्रमाणैः परिचीयते ॥
वैलक्षण्येन भाषायास्तदीयाया विशेषतः ॥ १४३ ॥
यो वाणीं वैदिकीं पश्येत् संस्कृताद्याधुनातनीं ॥
स निःशङ्कं तयो मध्ये महदन्तर माप्नुयात् ॥ १४४ ॥
यद्यत् तयो र्विभाषादौ वैलक्षण्यं विलोक्यते ।
तद् वाण्याः परिणामेन क्रमशः समजायत ॥ १४५ ॥
यमो चिरन्तना भाषा यदा सन्ते ॥
भाषा तदाऽऽर्यलोकानां ग्राम्याऽऽसीद् न तु संस्कृता ॥ १४६
निखेन व्यवहारेण परिवर्त्य क्रमात् क्रमात् ॥
सा पाणिन्यादिभिः शेषे परिचक्रे समन्ततः ॥ १४७ ॥
तत्पश्चाज् जायमानायां प्राकृतोक्तौ शनैः शनैः ॥
साधारणा जनाः सर्वे जहुः संस्कृतभाषणं ॥ १४८ ॥
वाणी तु संस्कृता विज्ञैः केवलं भाषिता सती ॥
शास्त्रेषु रक्षिता चैव नाधिकां प्राप विस्तरां ॥ १४९ ॥
परिणामो मया यादृक् भौतवाण्याः प्रकाशितः ॥
तादृक्समन्यदेशेषु भूतं विद्धि सुजर्मुजः ॥ १५० ॥
प्राचीना यावनी भाषा यादृग् आद्येषु दृश्यते ॥
मध्येषु तादृगन्येषु चरमेषु न लभ्यते ॥ १५१ ॥
देशान्तरेषु सर्वेषु तादृगेव विलोक्यते ॥
कालेनाविस्तृता कापि लोकभाषा न विद्यते ॥ १५२ ॥

श्रौतेष्वपीह मन्त्रेषु वज्रीन्द्रादिकदेवताः ॥
स्तूयन्ते सोमपानाय प्रशस्यन्ते च होतृभिः ॥ १५३ ॥
गवादि मे धनं देहि जयिनं कुरु मां रणे ॥
इत्यादीच्छन्ति देवेभ्यो यजमानाः सूक्तवादिनः ॥ १५४ ॥
या देवता विशेषेण सेव्यन्ते भारतेऽधुना ॥
तासां ऋग्वेदमन्त्रेषु प्रायः काचि न नूयते ॥ १५५
रामः कृष्णो महादेवो दुर्गा काली भवान्युमा ॥
इत्येता नाभिधीयन्त ऋचो मन्त्रेषु देवताः ॥ १५६ ॥
वेधा विष्णुश्च सूक्तेषु प्रशस्यते क्वचित् क्वचित् ॥
क्वचिद् रुद्राभिधानोऽपि कश्चिद् देवः प्रशस्यते ॥ १५७ ॥
तत्रासौ विष्णुशब्दस्तु स्यात्सूर्यवाचकः ॥
विष्णुर्यादृक् पुराणेषु तादृक् सूक्तेषु गीयते ॥ १५८ ॥
कथा तस्यावतारानां क्वापि मन्त्रेषु नेक्ष्यते ॥
तदीयां निखिलां वार्त्तां बुधाः पश्चादकल्पयन् ॥ १५९ ॥

वेदविद्यानुवाच ॥

इदं विचक्रमे विष्णुरित्याद्यादाहृतश्रुतौ ॥
यदुक्तं केन रूपेण समाधत्ते भवानिदं ॥ १६० ॥

यथा २२ सूक्ते प्रोडशादग्र ऋचः ॥

अतो देवा अवंतु नो यतो विष्णुर्विचक्रमे ॥ पृथिव्याः सप्त धामभिः ॥ १६ ॥ इदं विष्णुर्विचक्रमे त्रेधा निदधे पदं ॥ समूढमस्य पांसुरे ॥ १७ ॥ त्रीणि पदा विचक्रमे विष्णुर्गोपा

अदाभ्यः ॥ अतो धर्माणि धारयन् ॥ १८ ॥ विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ॥ इन्द्रस्य युज्यः सखा ॥ १९ ॥ तद्विष्णोः परमं पदं सदा पश्यंति सूरयः ॥ दिवीव चक्षुराततं ॥ २० ॥ तद्विप्रासो विपन्यवो जागृवांसः समिंधते ॥ विष्णो र्यत्परमं पदम् ॥ २१ ॥' इति यावद्वचः ॥

श्रीकृष्णं चिभि र्यंत्र ब्रह्मे विष्णुर्विचक्षणे ॥
तदामनावनारस्य किं गोहेयोऽत्र कथ्यते ॥ १६१ ॥
तथा भाष्ये हि वेदार्थप्रकाशाख्ये सुकीर्तिते ॥
एतासां श्रावणाचार्यं ऋचामर्थमुदाहरत् ॥ १६२ ॥

तत्रार्थमुवाच ॥

समारोहो रवेरस्तस्तथा माध्याह्निकी गतिः ॥
ऋच्येतासु विचक्षन्त इत्याह मंमवेदिनः ॥ १६३ ॥
यथा निरुक्तभाष्यस्य दुर्गाचार्यः प्रकाशकः ॥
स्वभाष्य एवमेतासामर्थं व्याख्यवान्यथा ॥ १६४ ॥
ऋच्यन्तिमासु यद् विष्णोः परमं पदमुच्यते ॥
एतेन बोध्यते विद्वन्नर्थस्योर्द्धा क्षिति दिवि ॥ १६५ ॥
आकाशार्थेन यद् विष्णुपदशब्दः प्रसिध्यति ॥
इत्यस्मादपि मन्त्रोक्तं समाधानं दृढीकृतं ॥ १६६ ॥
तथैव वज्रशब्देन वह्निरत्र विवक्षितः ॥
अतो यौगाक्षिकाम्नाद् वज्रो भिन्नोऽस्ति वैदिकः ॥ १६७ ॥
मद्रुको वैदिका मन्त्राः पौरुषेयाः समेऽभवन् ॥

दैवी तेषां समुत्पत्ति विचारेण न सिध्यति ॥ १६८ ॥
यान् देवान् मन्त्रकर्त्तारः पितृप्राप्तान् सिषेविरे ॥
तांस्ते प्रासादयन् यज्ञैः स्तुतैश्चानुवन् स्तवैः ॥ १६९ ॥
ये होतृभि र्धरण्यन्त प्रशंसार्थे दिवौकसां ॥
स्तवांस्तान् मन्त्रसूक्तादिनामभिश्चक्षते बुधाः ॥ १७० ॥
सूक्तेषु केषुचि येषु परमात्मा प्रशस्यते ॥
तान्यन्येभ्यो नवीनानि निर्णीयन्ते विचारिभिः ॥ १७१ ॥
तस्मात् पुरुषसूक्ताख्यं पुरुषस्य प्रशंसनात् ॥
सर्वादिमेषु सूक्तेषु गणनीयं न विद्यते ॥ १७२ ॥
अन्यानि ब्रह्मवादीनि संहितायां क्वचित् क्वचित् ॥
सूक्तान्यल्पानि दृश्यन्ते नूतनानि तु तान्यपि ॥ १७३ ॥
आदौ यदा मनुष्याणामादिमः सृजते पिता ॥
तदेश्वरं यथाबुद्धि ज्ञात्वा सम्यगसेवत ॥ १७४ ॥
ऐशाद्योक्षणात् तस्य यदा सिद्धि र्नगाश्च तु ॥
तदारभ्य परेशस्य ज्ञानं तस्यान्वये ऽभ्रसत् ॥ १७५ ॥
अनेयन्मानमेतर्हि प्रसंगस्य वशाद् ब्रुवे ॥
इतः पश्चाद् नरोत्पत्ति र्विस्तरः कथयिष्यते ॥ १७६ ॥
यदा तु वैदिका मन्त्रा धरण्यन्ताश्च नीहति ॥
तदानीमेश्वरं ज्ञानमतिदुष्टमविद्यत ॥ १७७ ॥
अनन्तं केवलं नित्यं विश्वकर्त्तारमीश्वरं ॥
हित्वा तदातना लोका नाना देवान् अमंसत ॥ १७८ ॥

दृष्टासच्छतोत्पत्तिः यथा रीत्या बभूव तु ॥
इत्येतद्विषये विद्वन् विद्वद्भोमि निजं मतं ॥ १७९ ॥
अचेतनेष्वनेकेषु पदार्थेष्वनलादिषु ॥
महाप्रतापिनी शक्तिरीश्वरेण समर्प्यते ॥ १८० ॥
महारण्यानि दह्यन्ते वह्निना दुर्धरार्चिषा ॥
विशाखाः पादपाश्चैवत्याद्यन्ते च वायुभिः ॥ १८१ ॥
वेगेन द्योतसां ग्रामा विलुप्यन्ति संवासिनः ॥
भूमिः सूर्यस्य रौद्रेण सलवादिः प्रतप्यते ॥ १८२ ॥
द्यावाभूमी सुवर्णेन द्योतयन् स्वेन तेजसा ॥
भानुर्व्योमाधिकारोव विभौ विक्रमते दिवि ॥ १८३ ॥
ऋतौ निरूपिते मेघा वर्षैः सिञ्चन्ति भूतलं ॥
नाना प्रसूयते शस्यं सिक्ता शस्या च मेदिनी ॥ १८४ ॥
इत्यादिशक्तिमालोक्य स्थितामग्न्यनिलादिषु ॥
जनास्तान् चेतनान् प्रोचुर्देवत्वं सिषेविरे ॥ १८५ ॥
अग्नेरिन्द्रस्य सूर्यस्य मरुतो वरुणस्य च ॥
देवत्वमित्यमन्यागाद् मन्तुमारेभिरे जनाः ॥ १८६ ॥
महत्त्वार्भत्वभेदेन कथ्यन्ते देवताः श्रुतौ ॥
यथर्वो वक्ष्यमाणाया विचारेण प्रतीयते ॥ १८७ ॥

तथाच ऋग्वेदस्य २७ सूक्ते १३ ऋक् ॥

"नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः

यजाम देवान् यदि शक्नवाम मा व्यायसः शंसमा वृक्षि देवाः" इति ॥ १३ ॥

इमे देवा यथा सर्वे कल्पिता न च वास्तवाः ॥
तथा तत्स्तावका मन्त्राः पौरुषेया भवन्त्यमी ॥ १८८ ॥
ऋषीत्यभिख्यया ख्याता ये ये मन्त्रानकल्पयन् ॥
वेदानुक्रमणीकारस्तत्तन्नामानि भाषते ॥ १८९ ॥
ऋग्वेदस्यादिमे सूक्ते विभिद्यन्ते द्विधर्षयः ॥
पूर्वे च नूतनाश्चेति प्रोच्यन्ते मन्त्रकारिणः ॥ १९० ॥ यथा ॥
"अग्निः पूर्वेभिर्ऋषिभिरीड्यो
नूतनैरुत स देवां एह वक्षति" ॥ इति ॥
पूर्वापरत्वमेतेषां यथा मन्त्रकृताम् अभूत् ॥
मन्त्राणां तद्वदुत्पत्तिं विद्वन् पूर्वापराऽ भवत् ॥ १९१ ॥
एतस्यां वक्ष्यमाणायामृचि स्तोत्रस्य नूतता ॥
स्वयं तत्कारिणा विद्वन् शुनःशेपेन कथ्यते ॥ १९२ ॥

यथा २७ सूक्ते ४ ऋक् ॥

"इममूषु त्वमस्माकं सनिं गायत्रं नव्यांसं अग्ने देवेषु प्रवोचः" इति ॥ ४ ॥

यदा सुयोगतो राजा गृहस्थो वाऽयियक्षत ॥
तदा स सूरिणा सूक्तमुपयुक्तमचीकरत् ॥ १९३ ॥
मन्त्रास्तु भूरयो विद्वन्नेवं कार्यवशात् कृताः ॥
इत्येतत् तत्तदर्थस्य विचारेण प्रतीयते ॥ १९४ ॥

यतो नामानि भूपानां संग्रामाद्यादिभिः सह ॥
पराजयश्च ग्रन्थानां भूयःसूक्तेषु कथ्यते ॥ १९५ ॥
प्राचीनैर्मंत्रभिर्मंत्रा एतेऽरचन्त तादृशाः ॥
तादृशा एव दृश्यन्ते प्रायः सर्वेऽधुनावधि ॥ १९६ ॥
ते देवस्तुतिमात्रार्थमक्रियन्त पुरोहितैः ॥
न कस्याप्याग्रहस्तेषु मतभेदस्य दृश्यते ॥ १९७ ॥
यान् देवस्तुतये कुर्मो मन्त्रांस्ते ब्रह्मसम्भवाः ॥
इत्येतत् तत्कृतेः काले कोपि नामंस्त मन्त्रतत् ॥ १९८ ॥
अतः सभूपनामानि युद्धादीनि समानि ते ॥
स्वकालिकानि दृष्टानि स्वोक्तसूक्तेष्वकीर्तयन् ॥ १९९ ॥
यदा प्रत्यग्रान्तु सूक्तानि बुधाः पूर्वाणि मेनिरे ॥
तदाऽन्ये ब्रह्मयोक्तानि वस्तु मारेभिरे क्रमात् ॥ २०० ॥
ततश्च यानि कथ्यन्ते तत्र दृष्टानि भूभृतां ॥
ब्रह्मोक्तिबाधनात् तानि समाधातुं चिचेष्टिरे ॥ २०१ ॥
अर्थश्चैतादृशो विद्वन् येषु मन्त्रेषु दृश्यते ॥
तेषां कदापि नित्यत्वं मन्तुं नार्हन्ति पण्डिताः ॥ २०२ ॥
आदौ ते वैदिका मन्त्रा नासन् ग्रन्थेषु संहिताः ॥
मुखाकृतास्तु पूर्वेषां प्राचलन्नत्र भारते ॥ २०३ ॥
ये ये ये ये वशिष्ठाद्यैः कृता मन्त्रास्तु सूरिभिः ॥
ते ते तत्तत्कुलै मंत्राः प्रारच्यन्तेति मन्यते ॥ २०४ ॥
ये ये मन्त्रा वशिष्ठेन चरच्यन्त पुरोधसा ॥

उद्गातृभिः प्रयोज्यानि साम्नि सामानि जज्ञिरे ॥ २२६ ॥
मन्त्राश्च ये यजुर्वेदे चितास्तेष्वपि भूरयः ॥
ऋग्वेदावयवाः सन्ति रूपमादाय याजुषं ॥ २२७ ॥
अथर्वसंहितामध्ये ये मन्त्राः सन्ति सञ्चिताः ॥
तेऽन्यत्रिवेदमन्त्रेभ्यो प्रायः सन्ति विलक्षणाः ॥ २२८ ॥
तत्रैकेऽर्थमिशापार्था आत्मरक्षार्थकाः परे ॥
दर्भाद्योषधयः काश्चित् सम्बोध्यन्ते च केषुचित् ॥ २२९ ॥
अथर्ववर्त्तिनानार्थविचारात् तस्य भूयसः ॥
मन्त्रान् ऋग्वेदमन्त्रेभ्यो नूनानाञ्च विवेकिनः ॥ २३० ॥
वेदानां संहिताः सर्वाः रचिताः प्राचलन् यदा ॥
तदानीं पण्डितास्तासां मन्त्राभ्यासमकुर्वत ॥ २३१ ॥
ये ये तदातनास्तासन् सर्वोत्कृष्टा विपश्चितः ॥
त वेदव्याकृतिं कर्त्तुमारभन्त यथामति ॥ २३२ ॥
एवं व्याकरणादीनां तद्व्याख्यानोपकारिणां ॥
वेदांगानां समग्राणां रचना क्रमशोऽभवत् ॥ २३३ ॥
विद्याद्युत्पत्तिमत्रत्या लोकाः प्राप्य ततः क्रमात्॥
नानानिगूढवादेषु प्रारभन्त प्रवर्त्तितुं ॥ २३४ ॥
जगत् कथं समुत्पेदे किमनाद्युत सादि तत् ॥
किं तस्य कोपि कर्त्ताऽस्ति कुतो विश्वं स सृष्टवान् ॥ २३५ ॥
स किं मूर्त्तोऽस्युतामूर्त्तो गुणवानुत निर्गुणः ॥
इत्यादितत्त्वजिज्ञासा विदुषां धीष्वजायत ॥ २३६ ॥

एतादृग्विषयोद्देशो वैदिकोपनिषद्गणः ॥
समाप्तश्चेमुषोशब्द्या विपश्चिद्भिरुदीर्यते ॥ २३७ ॥
प्रायः सर्वेषु सूक्तेषु ये पूज्यन्ते विशेषतः॥
तेषां दिवौकसामाद्यो महिमा क्रमशोऽभ्यसत् ॥ २३८ ॥
कुत्राप्युपनिषत्स्वेषां परमत्वं न मन्यते ॥
परन्तु केवलस्तत्र परमात्मा प्रशस्यते ॥ २३९ ॥
तत्पश्चाद् विदुषां मध्ये सञ्जातायामसम्मतौ ॥
नाना मतानि देशेऽस्मिन् नाना प्राचीचरन् बुधाः ॥ २४० ॥
एवं कृतानि विद्वद्भिः स्वस्वमत्यनुसारतः ॥
वेदान्तन्यायसांख्यादिदर्शनानि प्रजज्ञिरे ॥ २४१ ॥
व्यासादिकल्पितेष्वेषुदर्शनेषु परस्परं ॥
महान् विपर्य्ययो नाना विषयेषु प्रकाशते ॥ २४२ ॥
निमित्तं जगतो ब्रह्म तथोपादानकारणं ॥
तद् ब्रह्म केवलं नित्यमिति व्यासेन मन्यते ॥ २४३ ॥
अव्यक्ता प्रकृति र्नित्या परिणम्य स्वयं स्वतः ॥
संसारजनयित्रीति कपिलः सूरिरब्रवीत् ॥ २४४ ॥
ईश्वरः कोपि नास्तीति कपिलेन प्रकल्प्यते ॥
पतञ्जलिस्तु विश्वस्य ब्रूते स्रष्टारमीश्वरं ॥ २४५ ॥
सूक्ष्मैरनादिभिः सद्भिः परमाणुभिरीश्वरः ॥
ससर्ज विश्वमित्यादिमतं प्रोवाच गोतमः ॥ २४६ ॥
इमे मुनीतिशब्देन प्रसिध्यन्त्यत्र भारते ॥

ते स्वेन स्वेन मार्गेण गम्यां मुक्तिं वदन्ति च ॥ २४७ ॥
परन्तु जैमिनिव्यासौ विना दर्शनकारकः ॥
सम्यक् प्रामाणिकः कोपि नास्तीत्यं केचिदुच्यते॥ २४८ ॥ यथा
"अक्षपादप्रणीते च कणादे सांख्ययोगयोः ॥
त्याज्यः श्रुतिविरुद्धोंऽशः श्रुतैकशरणैर्नृभिः ॥
जैमिनीये च वैयासे विरुद्धांशो न कश्चन" ॥ इति ॥
अथैतत् तर्क्यते विद्वन् व्याख्येदेको मुनिर्यदि ॥
तदा किं भ्रान्तिरन्येषामपि नो सम्भवेदिति ॥ २४९ ॥
मुनिभ्यः कपिलादिभ्यः कथं व्यासो विशिष्यते ॥
भ्रान्तास्ते यदि तर्ह्यस्य प्रामाण्यं जायते कुतः ॥ २५० ॥
सम्यग् वेदानुसार्यस्ति जैमिनिव्यासयोर्मतम् ॥
वेदप्रतीपमन्येषामिति मीमांसका विदुः ॥ २५१ ॥
परन्तु तत्र पृच्छामि ये बुधास्तस्थिरे श्रुतिम् ॥
अमी कथं विशिष्यन्ते कपिलादिगणादिति ॥ २५२ ॥
ऋषीणां वेदवक्तॄणां गणः प्रामाणिको यदि ॥
प्रामाण्यं कपिलादीनां कुतस्तर्हि न सिध्यति ॥ २५३ ॥
नानाशास्त्रेषु माहात्म्यं कपिलस्य प्रशस्यते ॥
पुत्रा भस्मीकृतास्तेन सगरस्येति कथ्यते ॥ २५४ ॥

तथाच रामायणे बालकांडे ४१ सर्गे उक्तं ॥

"श्रुत्वा तद्वचनं तेषां कपिलो रघुनन्दन ॥
रोषेण महताविष्टो हुंकारमकरोत् तदा ॥

ततस्तेनाग्रमेयेन कपिलेन महात्मना ॥
भस्मराशीकृताः सर्वे कालस्य सगरात्मजाः" ॥ इति ॥
एतादृशे न कर्त्तव्यो दोषारोपो महामुनौ ॥
इत्येतद् वृत्तमुद्दिश्य व्यासो भागवतेऽब्रवीत् ॥ २५४ ॥ यथा ॥
"न साधुवादो मुनिकोपभर्जिता ह्यपेक्षयुक्ता इति सत्यधामनि
कथं तमो दोषमयं विभाव्यते जगत्यविद्यात्मनि खे रजो भुवः ॥
यस्येरिता सांख्यमयी दृढेह नौर्येतो मुमुक्षुस्तरते दुरत्ययं ॥
भवार्णवं ह्यल्पपथं विपश्चितः परात्मभूतस्य कथं पृथग्मतिर्"इति
अत्रावधीयतां विद्वन् स्वयं व्यासश्चकार यत् ॥
तस्मिन् भागवते स्वाधा कपिलस्यास्ति कीदृशी ॥ २५६ ॥
या नौः परात्मभूतेन तेन सांख्यमयी कृता ॥
तया नरास्तरन्तीति स्वयं व्यासेन कथ्यते ॥ २५७ ॥
मुनिः परात्मभूतोऽभूद् वस्तुतः कपिलो यदि ॥
तत्प्रामाण्यमेतस्य न्यायतः सम्भवेत् कथं ॥ २५८ ॥
पुनस्तदुक्तसांख्येन विमुक्तिर्यदि गम्यते ॥
तदा प्रामाणिकत्वेऽस्य संशयः क्रियते कुतः ॥ २५९ ॥
अतो भागवतं ये ये बुधाः प्रामाणिकं विदुः ॥
प्रामाण्यं कपिलस्यामी मन्तुमर्हन्ति सर्व्वशः ॥ २६० ॥
स पञ्चमेऽवतारे तु भगवान् कपिलोऽभवत् ॥
प्रोचे च सांख्यमित्येतदपि भागवते स्मृतं ॥ २६१ ॥

यथा १ स्कन्धे ३ अध्याये १० श्लोकः ॥

"पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतं ॥
प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम्" इति ॥ २६२ ॥
प्रामाण्ये कपिलस्येत्थं शास्त्रसिद्धान्तिते सति ॥
समं प्रामाण्यमुभयोः कपिलव्यासयो र्भवेत् ॥ २६३ ॥
मुनी प्रामाणिकावेतौ ये प्रावर्त्तयतां मते ॥
तयो र्मध्ये विपर्य्यायो महानस्तीत्यवादिषं ॥ २६४ ॥
तयो र्मध्ये तु तादृशो विपर्य्यायः प्रकाशते ॥
तयो र्यथार्थता नैव सम्भवत्युभयो र्बुध ॥ २६५ ॥
परन्त्वेकतरं विद्वन् तयो र्वेदान्तसांख्ययोः ॥
तत्त्वप्रतीपमित्येतत् स्वीकर्त्तव्यं न संशयः ॥ २६६ ॥
अतो यत्रोभयोः सम्यक् तयोः प्रामाण्यमुच्यते ॥
तच्छास्त्रं भ्रमशाल्यस्ति पौरुषेयञ्च सर्वशः ॥ २६७ ॥
तथाचात्यशास्त्रस्य प्रामाण्ये खण्डिते सति ॥
विद्वांसस्तत्र विश्वासं कर्त्तुं नार्हन्ति मर्मिकाः ॥ २६८ ॥
मतानि दर्शनोक्तानि क्रमशो जज्ञिरे यथा ॥
मतं पौराणिकं तद्वद् विविधं क्रमशोऽजनि ॥ २६९ ॥
ये सूक्ष्मबुद्धयो विज्ञा भारतेऽत्रोदपत्सत ॥
ते सांख्यन्यायवेदान्तान् स्वमत्या समकल्पयन् ॥ २७० ॥
तद्दूनबुद्धयस्त्वन्ये काव्यशक्तियुता बुधाः ॥
मतानि लोकबोध्यानि पुराणादिष्वकल्पयन् ॥ २७१ ॥

पुराणोपपुराणानां समग्राणां विचारणात् ॥
अन्योन्यं मतभिन्नत्वं बहुधा तत्र दृश्यते ॥ २७२ ॥
शैवानि कानिचित् तेषां वैष्णवान्यपराणि तु ॥
अस्मिन् ग्रन्थद्वये चान्ये विशेषाः सन्ति भूरयः ॥ २७३ ॥
अतस्तान्याकराद् ऐन्द्राद् एकस्माद् नोदपद्यत ॥
अनेकैस्तैस्तु भूयोभि र्व्यरचन्नेति बुध्यते ॥ २७४ ॥
परेश्वरस्य निःश्वासात् सर्वज्ञस्योदपादि यत् ॥
अंशेषु तस्य शास्त्रस्य मिथो बाधो न सम्भवेत् ॥ २७५ ॥
प्रोक्तस्य सिद्धये विद्वन् स्वस्य वादस्य सम्प्रति ॥
इतिहासपुराणानां तत्त्वं वक्ष्यामि विस्तरात् ॥ २७६ ॥
सर्गो दिवौकसां वंशश्चरित्राणि च भूभृतां ॥
इत्यादयः पुराणानां विषयाः पञ्च कीर्त्तिताः ॥ २७७ ॥ यथा ॥
"सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ॥
वंशानुचरितं चैव पुराणं पञ्चलक्षणम्" इति ॥
परन्त्वेतानि सर्वाणि पञ्च लक्षाणि केष्वपि ॥
पुराणेषु न दृश्यन्त इति तत्पारगा विदुः ॥ २७८ ॥
यस्मिन् यस्मिंश्च ये येऽर्थाः पुराणेऽन्तर्गता इति ॥
तत्तत्संक्षेपणं मात्स्ये पुराणे किञ्चिदुच्यते ॥ २७९ ॥
यानीदानीं पुराणानि प्रचलन्त्यत्र नीरुति ॥
तन्मध्ये क्वचिद् मात्स्यसंक्षिप्तोऽर्थो न लभ्यते ॥ २८० ॥
मात्स्ये तत्तत्पुराणस्य श्लोकसंख्या च योच्यते ॥

कस्मिन्नपीयती प्रायो नेष्यते पञ्चलक्षणे ॥ २८१ ॥

भविष्यब्रह्मवैवर्त्तनामधेयपुराणयोः ॥

अर्थादिवर्णनं मात्रे पुराणे क्षेत्रमुच्यते ॥ २८२ ॥ यथा ॥

"यत्राधिकृत्य माहात्म्यमादित्यस्य चतुर्मुखः ॥

अघोरकल्पवृत्तान्तप्रसंगेन जगल्लिखितं ॥

मनवे कथयामास भूतग्रामस्य लक्षणं ॥

चतुर्दशसहस्राणि तथा पञ्चशतानि च ॥

भविष्यं चरितप्रायं भविष्यं तदिहोच्यते" इति ॥

पुनर्यथा ॥ "रथन्तरस्य कल्पस्य वृत्तान्तमधिकृत्य यत् ॥

सावर्णिना नारदाय कृष्णमाहात्म्यसंयुतं ॥

यत्र ब्रह्मवराहस्य चरितं वर्णते मुहुः ॥

तदष्टादशसाहस्रं ब्रह्मवैवर्त्तमुच्यते" इति ॥

इदानीं यत् पुराणन्तु भविष्याख्यमवाप्यते ॥

तदन्तःस्था भविष्योक्तिः प्रायः क्वापि न लभ्यते ॥ २८३ ॥

एतर्हि ब्रह्मवैवर्त्तपुराणं यच्च हस्तगं ॥

तत्र प्रोवाच सावर्णिः किन्तु बादरायणो मुनिः ॥ २८४ ॥

रथन्तरस्य कल्पस्य वृत्तान्तस्तत्र नास्ति च ॥

इत्यादि वर्त्तमानस्य पुराणस्येक्षणात् स्फुटं ॥ २८५ ॥

अतो यद्यत् पुराणेषु वस्तु पूर्वमविद्यत ॥

तन्मध्ये बहुलं लुप्तमिति कैश्चन मन्यते ॥ २८६ ॥

चरित्रमार्य्यवंशानामादिमं अघटे यथा ॥

तथा यथातथं विद्वन् पुराणादिषु नोच्यते ॥ २८७ ॥

तद् आदिमं पुराणत्तमादौ ग्रन्थेष्वनर्पितं ॥

पितॄणां प्रमुखात् पुत्रैः समाकर्षि क्रमात् क्रमात् ॥ २८८ ॥

यत् पूर्वेषां मुखादेवं पुराणत्तं निशम्यते ॥

तत् प्रायो विक्रियां विद्वन्नचिरेण प्रगच्छति ॥ २८९ ॥

यद् कृतं यौवने कोपि परवक्त्राद् निशाम्यति ॥

सर्वं तदिस्मरं पश्चात् सम्यक् स्मर्तुं न शक्यते ॥ २९० ॥

यदाच वार्द्धकं प्राप्य तत्कथां विदधोति सः ॥

तदा स तात्त्विकीं वार्त्तां विपरोति स्मृते भ्रमात् ॥ २९१ ॥

इत्थं परम्पराप्राप्ताः पुराणत्तकथा बुध ॥

तद्रक्षां स्मृते दोषाद् आवन्तेऽकृतमिश्रिताः ॥ २९२ ॥

अन्यथाख्यानवक्त्रारः पुराणत्तप्रकीर्त्तने ॥

अत्युक्ता प्रायशो राज्ञामसंकुर्वन्ति सद्गुणान् ॥ २९३ ॥

प्राचां राज्ञां चरित्राणि सूताः संसत्सवर्णयन् ॥

इत्येवा सर्वदा रीति भारते प्राचलत् पुरा ॥ २९४ ॥

पूर्वेषां भूभुजां स्वाधां श्रुत्वा तद्वंशसम्भवाः ॥

मन्त्रीयाचाः प्रसीदन्ति सत्कुर्वन्ति च मागधान् ॥ २९५ ॥

अन्यथात्यद्भुतार्थानां चरित्राणां निशामनात् ॥

दृढं सामान्यलोकानां जायते चित्तरञ्जनं ॥ २९६ ॥

अतस्तोषाय भूपानां लोकचित्तरञ्जनाय च ॥

अवास्तवीः कथाः सूताः पुराणत्तेष्वमिश्रयन् ॥ २९७ ॥

इत्थं परम्परायातां सूतवक्त्रैश्चिरादपि ॥
कथानां संहिता ग्रेवे विपश्चिद्भिरुदीरयत ॥ २९८ ॥

तथा च विष्णुपुराणे उक्तं ॥

"आख्यानैश्चाप्युपाख्यानै र्गाथाभिः कल्पशुद्धिभिः ॥
पुराणसंहितां चक्रे पुराणार्थविशारदः ॥" इति
परन्तु संहिता यादृक् पुराणानामभूत् पुरा ॥
इदानीं तादृशी विद्वन् वर्त्तमाना न दृश्यते ॥ २९९ ॥
ग्रवे मंतेषु मूलेषु जायमानेषु भारते ॥
विकारो विविधस्तादृक् पुराणेष्वप्यजायत ॥ ३०० ॥
इदानीं सात्त्विकादीनां प्रभेदेन त्रिधात्मकः ॥
विभागः क्रियते तेषां पाद्मभागवतपुराणयोः ॥ ३०१ ॥
तन्मध्ये सात्त्विकानीति लक्षितानि महाशय ॥
विष्णोः सर्वाणि माहात्म्यं कीर्त्तयन्ति विशेषतः ॥ ३०२ ॥
द्वितीयस्तद्रूपो विद्वन् तामसो योऽभिधीयते ॥
तदन्तरे महादेवो विशेषेण प्रशंस्यते ॥ ३०३ ॥
अन्यच्च राजसाख्येषु पुराणेषु विशेषतः ॥
माहात्म्यं ब्रह्मणस्य देवीनां वा प्रकीर्त्यते ॥ ३०४ ॥
तन्मध्ये केषुचिद् विष्णोः परमात्मत्वमुच्यते ॥
अन्येषु परमात्मत्वं महादेवस्य गीयते ॥ ३०५ ॥
किन्तु स्वयं तयोरेकः परमात्मेति गम्यते ॥
तत् पूर्वं भारते नासीत् क्रमशस्तूदपद्यत ॥ ३०६ ॥

यदा ब्रह्मादिदेवानां वैदिकानां यज्ञोऽभवत् ।
तदा महादरं प्राप्तु ब्रह्मविष्णुमहेश्वराः ॥ १०७ ॥
यथं प्राधान्यमेतेषां मन्तुमारेभिरे जनाः ॥
इत्येतत् साम्प्रतं सम्यग् विनिश्चेतुं न शक्यते ॥ १०८ ॥
श्रौतीषूपनिषत्स्वेकमेव विश्वस्य कारणं ॥
ब्रह्मादिनामभि र्विदन् प्रायः सर्वत्र कथ्यते ॥ १०९ ॥
परन्तु दक्षुवोऽप्येकं ब्रह्म कथ्यादिसाधने ॥
अवस्थाभवमादत्ते इति विष्णोरमन्यत ॥ ११० ॥
मतास्तु देववत् तर्हि ब्रह्मविष्णुमहेश्वराः ॥
सर्गादिसाधका मन्तुमारभन्त बुधैस्ततः ॥ १११ ॥
ब्रह्मा कर्ता हरि र्भर्ता संहर्ता च महेश्वरः ॥
इति त्रयः परा देवाः सन्ति शास्त्रेषु कीर्तिताः ॥ ११२ ॥
एवं रामायणे तेषां त्रयाणां महिमोच्यते ॥
प्रायश्च भारते तेषां सर्वेषां दृश्यतेऽर्चना ॥ ११३ ॥
क्रमात्तु वेधसः सेवा शैवे प्रायो व्यलुप्यत ॥
शैवे च वह्वयेऽत्यन्तं महिमा हरिशम्भोः ॥ ११४ ॥
पुराणपारमैरेतद् येन रूपेण साध्यते ॥
सर्वं तद्विस्तरं विद्वन् मम वक्त्राद् निशामय ॥ ११५ ॥
केचित् बुधा विदेशीया महाभारतवेदिनः ॥
कांचित् तदर्थिनः खण्डान् गूढान् आज विचारवात् ॥११६
यत् तत्र भारते प्रायः सर्वत्र प्राप्यते मतं ॥

तस्य प्रतीयमन्यत्र दृश्यतेऽन्यन्मतं क्वचित् ॥ ३१७ ॥
खण्डा मिथो विरुद्धार्थास्ते नैकस्मिन्नेहसि ॥
कृताः पूर्वापराक्षित्यं तत्त्वज्ञैरनुमीयते ॥ ३१८ ॥
मतं तु प्राक्तनत्वेन ज्ञातं यत्र विलोक्यते ॥
स प्रत्नो बुध्यते खण्डो यत्र नूनं स नूतनः ॥ ३१९ ॥
कृष्णस्य परमात्मत्वं येषु खण्डेषु कथ्यते ॥
ते खण्डाः सकला नूना निर्णीयन्ते विचारिभिः ॥ ३२० ॥
यस्मादेतन्मतोद्देशो भारतेऽन्यत्र नाप्यते ॥
एतच्च मतमन्येभ्यो मतेभ्यो भाति नूतनं ॥ ३२१ ॥
तस्माच्च यत्र कृष्णस्य परब्रह्मत्वमुच्यते ॥
सा ख्याता भगवद्गीता नूतनाऽस्तीति बुध्यते ॥३२२ ॥
आदौ बुधैर्यदाऽकारि महाभारतसंहिता ॥
तदा सा भगवद्गीता तदन्तर्न व्यरच्यत ॥ ३२३ ॥
यदा पश्चात्तु कृष्णस्य वर्द्धते महिमा भुवि ॥
तदा गीतां बुधाः कृत्वा संहितायाममेलयन् ॥ ३२४ ॥
विष्णोश्च यत्र रामादिष्ववतारः प्रकीर्त्यते ॥
रामायणस्य तं सर्गं नूनं केचिद् बुधा विदुः ॥ ३२५ ॥
विचारचक्षुषा विद्वन् पुरावृत्तस्य दर्शनात् ॥
यद् रामकृष्णयोस्तत्त्वं प्रतिभाति तदुच्यते ॥ ३२६ ॥
अयोध्याभूमिपो रामः कश्चिदासीच्चिरन्तनः ॥
प्रतापी दिग्विजेता च तत्र शंका न विद्यते ॥ ३२७ ॥

तथा च मथुरानाथः पाण्डवानां सहायतां ॥
महायुद्धेऽकरोदित्थं पुराकालात् प्रसिद्धति ॥ ३२८ ॥
गुणैः शौर्येण वा लोके तावुभौ कीर्तिमापतुः ॥
तयो र्देवत्वबुद्धिस्तु न कार्या मनीषिभिः ॥ ३२९ ॥
अद्यापि तच्चरित्राणि कीर्तयन्तः कविव्रजाः ॥
शनैः शनैस्तयोः ख्यातिं लोकेऽत्यन्तमवर्द्धयन् ॥ ३३० ॥
तयोश्च वास्तवी वार्त्ता यदा लोको विसस्मरे ॥
तदा तौ देववद् मन्तुं मुग्धाः प्रारभिरे जनाः ॥ ३३१ ॥
यावद् गुणी पुमान् कोऽपि वर्त्ततेऽत्र महीतले ॥
तावत् तद्देवतामुद्धिं कर्तुं लोका न शक्नुयुः ॥ ३३२ ॥
यतो मनुष्यवद् नित्यमाचरन्तं न देववत् ॥
लोकास्तं सकलाः साक्षाद् विलोकन्ते दिने दिने ॥ ३३३ ॥
यदा तु भूतलाद्गुप्तः परलोकं ययावसौ ॥
तदा मिथ्याकथोत्पत्तिरमुमुद्दिश्य सम्भवेत् ॥ ३३४ ॥
यदार्थः प्राक्तनो विद्वन् भुवि यः कोऽपि दृश्यते ॥
तं लोकाः सर्वदेशीया आद्रियन्ते स्वभावतः ॥ ३३५ ॥
प्रजाश्च ये गुणै र्मर्त्या लोके प्रापुर्महोन्नतिं ॥
जनैः पश्चाद्भवैस्तेषामादरः क्रियते महान् ॥ ३३६ ॥
देवत्वहीनयो र्यद्वद् भारते रामकृष्णयोः ॥
देवत्वबुद्धिरत्पेदे तथाऽन्येषां नृणामपि ॥ ३३७ ॥
सुरा क्षयेण भूयस्तु वीरयोर्दृष्ववातरन् ॥

इत्यादौ कथ्यते विद्वन् महाभारतपर्वणि ॥ ३३८ ॥
चेदस्य विस्तरं विद्वन् स्वयं निश्चेतुमिच्छसि ॥
अंशावतरणाभिख्यः सर्गस्तर्हि विलोक्यतां ॥ ३३९ ॥
अन्यथैतादृगव्युक्तिः सदा भारतनीरुति ।
अज्ञानमात्रसम्भूता प्रचचाल निरन्तरं ॥ ३४० ॥
सुख्याते शंकराचार्ये कपिले च महामुनौ ॥
अवातारीत् स्वयं विष्णुरित्याहुः शास्त्रकारिणः ॥ ३४१ ॥
इदानीमपि देशेऽस्मिन् क्वचु प्रेतेषु केषुचित् ॥
अपौरुषेयमाहात्म्यं लोकैराख्यायते क्वचा ॥ ३४२ ॥
मुहम्मदानुगाः केचिदेतद्देशनिवासिनः ॥
पीरेतिसंज्ञया ख्याता विश्रूयन्ते क्वचित् क्वचित् ॥ ३४३ ॥
पुण्याधिक्येन ये तेषां प्रसिध्यत्यत्र नीरुति ॥
पुष्पोत्सर्गादिना तेषां लोकाः कुर्वन्ति पूजनं ॥ ३४४ ॥
शक्त्या तेषां गतासूनां रोगिसुस्थीकृतिर्भवेत् ॥
इत्यादिर्महिमा तेषु निष्ठो मूर्खैर्न्यवोच्यते ॥ ३४५ ॥
पूर्वावधयद्यपर्यन्तमित्थं भारतनीरुति ॥
कथां दैवीकृते मौढ्या रीतिः शश्वद् विलोक्यते ॥ ३४६ ॥
पूर्वं न प्राचलत् पूजा केशवस्यात्र भारते ॥
इत्यस्य सिद्धये विद्वन् प्रमाणान्तरमुच्यते ॥ ३४७ ॥
प्राग् विक्रमार्कशाकादेरब्दपञ्चशतान्तरे ॥
स्थिते बौद्धस्य धर्मस्य प्रारम्भो भारतेऽभवत् ॥ ३४८ ॥

यान् यान् वदानुगा देवान् आश्रिवन्त तदातनाः ॥
तदुद्देशस्तु बौद्धानाम् आदिसूत्रेषु लभ्यते ॥ १४९ ॥
हरिर्नारायणो ब्रह्मा वरुणः शंकरः शिवः ॥
कुबेरो वासवः शक्रः कथ्यन्ते तत्र देववत् ॥ १५० ॥
यावन्ति तादिसूत्राणि बौद्धानामधुनावधि ॥
दृष्टानि तत्र तद्दृष्ट्वा नाम कृष्णस्य नेक्षितं ॥ १५१ ॥
चेत् कृष्णस्यार्चना तस्मिन् प्राचलिष्यदनेहसि ॥
तदा स किन्न बौद्धेषु तेषु सूत्रेष्ववक्ष्यत ॥ १५२ ॥
अतः सूत्राण्यरच्यन्त तानि यस्मिन्नहेहसि ॥
तदानीं विश्रुता नासीत् कृष्णपूजेति तर्क्यते ॥ १५३ ॥
सूत्रेष्वन्येषु बौद्धानामदृष्टेष्वधुनावधि ॥
स्यान्नाम केशवस्योक्तमिति कश्चिद् बुधो वदेत् ॥ १५४ ॥
तत्राहमुत्तरं दद्यां चेदेवं मन्यते भवान् ॥
तदा सूत्रोक्तिमन्विष्य तादृशीं दर्शयेदिति ॥ १५५ ॥
छान्दोग्योपनिषत्कारो बुधः कश्चिद् चिरन्तनः ॥
कृष्णस्य देवकीसूनो र्घोरादिष्टत्वमुक्तवान् ॥ १५६ ॥ यथा ॥
'तद्धैतद् घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाच' इत्यादि
परन्त्वस्मिन् स्थले कृष्णो देवत्वेन न कथ्यते ॥
न वा प्रयुज्यते शब्दस्तदीयादरवाचकः ॥ १५७ ॥
छान्दोग्योपनिषद् यस्मिन् कालेऽकारि चिरन्तने ॥
तदा स देवकीसूनुः ख्यातोऽभूदिति बुध्यते ॥ १५८ ॥

तद्देवतस्य बुद्धिस्तु लोके न प्रत्यक्षतः तदा ॥
इत्यादरार्थनिर्देशिशब्दाभावात् प्रतीयते ॥ ३५९ ॥
यदाह शब्दमुद्दिश्य महाभारतकारकः ॥
आवाभ्यां साम्प्रतं विद्वन् दृश्यतां तस्य विस्तरः ॥ ३६० ॥
तस्य युद्धादिकार्येषु प्रवृत्तिर्यत्र कथ्यते ॥
स तत्र मर्त्यवत् प्राय आचरन्निति वर्ण्यते ॥ ३६१ ॥
युद्धेषु स्वस्य रक्षायै शत्रूणां नाशनाय वा ॥
स प्रायो दैविकीं शक्तिं प्रयुञ्जानो न दृश्यते ॥ ३६२ ॥
पुनः समासदृष्टानि नानातीर्थेषु दुष्करं ॥
तपः स तप्तवानित्थं वनपर्वणि कथ्यते ॥ ३६३ ॥
पुनः स्थलेष्वनेकेषु भारते तत्र केशवः ॥
ऋषिर्नारायणोऽस्तीति प्रोक्तमस्ति महाशय ॥ ३६४ ॥

यथा शल्यपर्वोक्तं ॥

"त्वं चैवाहं च कौन्तेय नरनारायणौ स्मृतौ" इति ॥
पुनः शिवार्चको भूत्वा तं सखीकं प्रलाप्य च ॥
शल्यो वरानवापेत्थं दानधर्मे प्रकीर्त्यते ॥ ३६५ ॥
भूयः शल्यो हरेरंशः प्रोच्यते तत्र भारते ॥
भूयश्च परमात्मत्वं तस्य तत्रैव कथ्यते ॥ ३६६ ॥
शल्यः शल्याद् हरेः केशादेकस्मादुदपद्यत ॥
इत्यादौ प्रोच्यते विद्वन् महाभारतपर्वणि ॥ ३६७ ॥ यथा ॥

व्यास उवाच ॥

"तैरेव सार्द्धन्तु ततः स देवो जगाम नारायणमप्रमेयं ॥
अनन्तमव्यक्तमजं पुराणं सनातनं विश्वमनन्तरूपं ॥ ९३०९ ॥
स चापि तद्भूदधात्मवर्त्मेव ततः सर्व्वे संबभूवुर्दरस्थां ॥
सचापि केशौ हरिवद्दवर्हं शुक्लमेकमपरं चापि कृष्णं ॥७३०७
तौचापि केशौ निविशेतां यदूनां
कुले स्त्रियौ देवकीं रोहिणीं च ॥
तयोरेको बलदेवो बभूव
योऽसौ श्वेतस्तस्य देवस्य केशः ॥
कृष्णो द्वितीयः केशवः सम्बभूव
केशो योऽसौ वर्णतः कृष्ण उक्तः" ॥ ९३०८ ॥

यथाच भारते केशात् कृष्णस्योत्पत्तिरुच्यते ॥
तथाऽऽह वैष्णवाभिख्ये पुराणेऽपि पराशरः ॥ ३९८ ॥ यथा
"एवं संस्तूयमानस्तु भगवान् परमेश्वरः ॥
उज्जहारात्मनः केशौ सितकृष्णौ महामुने ॥
उवाच च सुरानेतौ मत्केशौ वसुधातले ॥
अवतीर्य भुवो भारक्लेशहानिं करिष्यतः ॥
सुराश्च सकलाः स्वांशैरवतीर्य महीतले ॥
कुर्वन्तु युद्धमुन्मत्तैः पूर्वोत्पन्नैः महासुरैः ॥
ततः क्षयमशेषास्ते दैतेया धरणीतले ॥
प्रयास्यन्ति न सन्देहो मद्वज्रपातविचूर्णिताः ॥

वसुदेवस्य या पत्नी देवकी देवतोपमा ॥
तस्यावमष्टमो गर्भो भविता सुराः ॥
अवतीर्य च तत्रायं कंसं घातयिता भुवि ॥
यादवेभिसमद्भूतमित्युक्त्वाऽन्तर्दधे हरिः" इति ॥
यस्तस्य जठरे विष्णुः क्षेत्रज्ञोऽद्भुतः कृतः ॥
गीतायां तस्य शास्त्रस्य परमात्मत्वमुच्यते ॥ २६९ ॥

यथा भगवद्गीतायाम् अर्जुन उवाच ॥

"परं ब्रह्म परं धाम पवित्रं परमं भवान् ॥
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुं ॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ॥
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे" इति ॥
यथा च भारते विष्णुं भवसाम्यं न दृश्यते ॥
तथा भूयः पुराणेषु भवनाथत्वमीक्ष्यते ॥ २७० ॥
तथा हि ब्रह्मवैवर्तपुराणे मूलनाऽर्चना ॥
सराधावाचकत्वस्य विष्णोरेव प्रदिश्यते ॥ २७१ ॥
यथा वाचस्य शास्त्रस्य महिमा तत्र दृश्यते ॥
तथाऽन्येषु पुराणेषु नेक्ष्यते वैष्णवादिषु ॥ २७२ ॥
तथाच शास्त्रमुद्दिश्य विविधा मतविभिन्ना ॥
अन्ये ग्रन्थैः ग्रन्थैरित्थं भाति शास्त्रपरीक्षणात् ॥ २७३ ॥
यत्काले यन्मतं जातं प्रचचाराच्च भारते ॥
तदा तत्पोषकं नूनं शास्त्रं चक्रे तदेकृभिः ॥ २७४ ॥

शैवानां वैष्णवानाञ्च स्वं स्वं देवं प्रशंसतां ।
मिथो द्वेषः पुराणेषु बाहुम् भाल्यथ तद् ब्रुवे ॥ १७५ ॥
या दक्षयज्ञनाशस्य कथा शास्त्रेषु कथ्यते ।
ततः प्राग् वैष्णवान् शैवा श्वरन्त्वमिति बुध्यते ॥ १७६ ॥
विष्णोः शिवस्य वा पक्षं गृहीत्वा तत्तदर्चकाः ॥
महिम्ने स्वस्वदेवस्य पुराणादीन्यकल्पयन् ॥१७७॥
तन्मध्ये केषुचिद् विष्णुः पुराणेषु प्रशस्यते ॥
आक्रोशः शिवभक्तानां क्रियते च क्वचित् क्वचित् ॥१७८॥
येत् पाद्मस्योत्तरं खण्डं पुराणस्य भवान् पठेत् ॥
तदा विष्णवर्चनापुष्टिमत्यन्तां तत्र वेत्स्यति ॥ १७९ ॥
अथैवं विष्णुपूजाया विष्णुभक्तेश्च विस्तरं ॥
तत्खण्डे पार्वतीं रुद्रो बोधयन्निति कथ्यते ॥ १८० ॥
समाप्ते तर्हि रुद्रेण विष्णुमाहात्म्यकीर्त्तने ॥
तौ पार्वतीशिवौ विष्णु मार्चतामित्यमुद्यते ॥ १८१ ॥
पुन र्देवमयस्यैको हरिरादरमर्हति ॥
इत्येवदा भृगुः प्रोचे यथा तत्रैव कथ्यते ॥ १८२ ॥
यथा पाद्म उत्तरखण्डेऽन्तिमाध्याये भृगुरुवाच ॥
"रजस्तमोगुणोद्रिक्तौ विधीशानौ सुरोत्तमौ ॥
अतौ मया न पूज्यौ तौ विप्राणान्हविसत्तमाः ॥
सुदसत्वमयोविष्णुः कल्याणगुणसागरः ॥
नारायणः परं ब्रह्म विप्राणां दैवतं हरिः" इति ॥

पुन भागवते विद्वन् स्वयं ब्रह्मा प्रजापतिः ॥
ईदृक्चैवचने विष्णुं प्रशंसन्निति कथ्यते ॥ १८३ ॥

यथा २ स्कन्धे ६ अध्याये ॥ ब्रह्मोवाच ॥

"नाहं न यूयं यदृतां गतिं विदु
न वामदेवः किमुतापरे सुराः ॥
तन्मायया मोहितबुद्धयस्त्विदं
विनिर्मितं चात्मसमं विचक्ष्महे ॥ ३६ ॥
यस्यावतारकर्माणि गायन्ति ह्यसदादयः ॥
न यं विदन्ति तत्त्वेन तस्मै भगवते नमः" ॥ ३७ ॥ इत्यादिना

पुनः पद्मपुराण उत्तरखण्डे ब्रह्मोवाच ॥

"व्यापकोऽयं सदा विष्णुः परमात्मा सनातनः ॥
अनादिनिधनः श्रीमान् भूतात्मा भूतभावनः ॥
यस्मादहं हि संजातः सोयं विष्णुः सदावतु ॥
सोऽयं कालस्य कालो वै सोऽयं मम तु पूर्वजः" ॥
पुन यथा ॥ "स पिता जनिताऽस्माकं कीर्त्यते मधुसूदनः" ॥
अन्येषु लैंगकौर्मादिपुराणेषु महाशय ॥
तुच्छत्वेनोच्यते विष्णुः प्राधान्येन महेश्वरः ॥ १८४ ॥
प्रधानत्वार्थमेकेद्य जञ्जन्तौ हरिवेधसौ ॥
प्रादुर्भूय महालिंगमग्निरूपमलञ्जयत् ॥ १८५ ॥
ततस्तल्लिंगमाहात्म्यदर्शनाद् हरिवेधसौ ॥
महेशमार्चतामित्थं पुराणे लैंग उच्यते ॥ १८६ ॥

यथा लिङ्गपुराणस्य १७ अध्याये ॥

"आवयोर्युद्धमभवद्युद्धं सुघोरं रोमहर्षणं ॥
प्रलयार्णवमध्ये तु रजसावहवैरयोः ॥
एतस्मिन्नन्तरे लिङ्गमभवच्चावयोः पुरः ॥
विवादशमनार्थञ्च प्रबोधार्थञ्च भास्वरं ॥
ज्वालामालासहस्राढ्यं कालानलशतोपमं ॥
क्षयवृद्धिविनिर्मुक्तमादिमध्यान्तवर्जितं ॥
अनौपम्यमनिर्देश्यमथक्तं विश्वसम्भवं ॥
तस्य ज्वालासहस्रेण मोहितो भगवान् हरिः ॥
मोहितं प्राह मामत्र परीक्षावोऽग्निसम्भवं ॥
अधो गमिष्याम्यनलस्तम्भस्यानयमस्य च ॥
भवानूर्द्धं प्रयत्नेन गन्तुमर्हति सत्वरं ॥
एवं व्याहृत्य विश्वात्मा स्वरूपमकरोत्तदा ॥
वाराहमहमप्येवं हंसत्वं प्राप्तवान् सुराः ॥
एवं वर्षसहस्रन्तु त्वरन्विष्णु रधो गतः ॥
नापश्यदल्पमप्यस्य मूलं लिङ्गस्य शूकरः ॥
तावत् कालं गतोऽत्यूर्द्ध महमप्यरिसूदनाः ॥
सत्वरं सर्व्वयत्नेन तस्यान्तं ज्ञातुमिच्छया ॥
श्रान्तो न दृष्ट्वा तस्यान्तमहङ्कालादधोगतः ॥
तथैव भगवान्विष्णुः श्रान्तः सत्वरलोचनः ॥
सर्व्वदेवभवस्तूर्ण मुत्थितः स महावपुः ॥

समागतो मया सार्द्धं प्रणिपत्य भयान्मुहुः ॥
मायया मोहितः शम्भोस्तस्थौ संविग्नमानसः ॥
पृष्ठतः पार्श्वतश्चैव चाग्रतः परमेश्वरं ॥
प्रणिपत्य मया सार्द्धं सस्मार किमिदं त्विति ॥
तदा समभवत्तत्र सनादं शब्दलक्षणं ॥
ओं ओमिति सुरश्रेष्ठाः सुव्यक्तं श्रुतलक्षणं ॥
किमिदं त्विति सञ्चिन्त्य मया तिष्ठन्महाखनं ॥
लिङ्गस्य दक्षिणे भागे तदापश्यत् सनातनम्" इत्यादि ॥

पुनर्यथा ॥

"पञ्चमन्त्रं तथा लब्ध्वा जजाप भगवान् हरिः ॥
अथ दृष्ट्वा कलावर्णं ऋग्यजुःसामलक्षणं ॥
ईशानमीशमुकुटं पुरुषाख्यं पुरातनं ॥
अघोरहृदयं हृद्यं वामगुह्यं सदाशिवं ॥
सद्यपादं महादेवं महाभोगीन्द्रभूषणं ॥
विश्वतः पादवदनं विश्वतोक्षिकरं हरं ॥
ब्रह्मणोधिपतिं सर्गस्थितिसंहारकारणं ॥
तुष्टाव पुनरिष्टाभिर्वाग्भिर्वदनमीश्वरम्" इति ॥
पुनः पुराणकर्त्तारः स्वस्वदेवानुरोधिनः ॥
मिथो भेदेन कुर्वन्ति तत्तदालयवर्णनं ॥ ३८७ ॥
वैकुण्ठमन्यलोकेभ्य ऊर्द्ध्वं वर्त्तीति वैष्णवः ॥
पुराणकारकः प्राह्मे पुराणे समुदाहरत् ॥ ३८८ ॥

पुनश्च ब्रह्मवैवर्त्तपुराणे ब्रह्मतत्परे ॥
गोलोक एव लोकानां मध्ये ऊर्द्धतमः स्मृतः ॥ ३८९ ॥
परन्तु शैवयो र्विद्वन् शिवकूर्मपुराणयोः ॥
ऊर्द्धस्थः सर्वलोकेषु ब्रह्मलोक इतीर्य्यते ॥ ३९० ॥
शैवानां वैष्णवानाञ्च मिथो योऽस्ति विपर्य्ययः ॥
अयं तत्साधकै र्वाक्यैः स हि लोके प्रसिध्यति ॥ ३९१ ॥
यत् केषाञ्चित् पुराणानां नवीनत्वमवादिषं ॥
एतस्य सिद्धये विद्वन् प्रमाणान्तरमुच्यते ॥ ३९२ ॥
वाराणस्यादितीर्थानां महिमा यत्र कीर्त्तितः ॥
पुराणेष्वीदृशाः खण्डा विलोक्यन्ते सुभूरयः ॥ ३९३ ॥
येषां तु तत्र तीर्थानां नाना माहात्म्यमुच्यते ॥
नूत्नानि कानिचित्तेषामिति वृत्तविदो विदुः ॥ ३९४ ॥
परन्तु येषु नूत्नानां तीर्थानां महिमा स्मृतः॥
अमी पौराणिकाः खण्डा नूत्नाः स्युरिति सिध्यति ॥ ३९५ ॥
यद् उत्कलेऽस्ति सुख्यातं जगन्नाथस्य मन्दिरं ॥
आ तस्य निर्मितेः प्रायः षट्शताब्दान्तरं गतं ॥ ३९६ ॥
तदीयनिर्मितेः कालो यो निर्णीतस्तथा मया ॥
स वाक्याद् ग्रन्थकारस्य विश्वास्यस्य प्रतीयते ॥ ॥ ३९७ ।
तीर्थानामुत्कलस्थानां महिमा यत्र गस्यते ॥
तत्रैतन्मन्दिरं ब्राह्मे पुराणे परिकीर्त्तितं ॥ ३९८ ॥
अतस्तत्कीर्त्तनाद् विद्वन् मन्दिरस्य कृतेरन ॥

तदादिनः पुराणस्य कृति भूतेति बुध्यते ॥ ३९९ ॥
श्रीरंगव्यंकटाद्रिस्थदेवमन्दिरकीर्त्तनात् ॥
तथा पाद्मस्य नूत्रत्वं पुराणस्य प्रतीयते ॥ ४०० ॥
ये ये खण्डाः पुराणेषु दृश्यन्ते तीर्थशंसकाः ॥
तदुत्पत्तिः प्रकारेण वक्ष्यमाणेन मन्यते ॥ ४०१ ॥
सुख्यातिं स्वस्वतीर्थस्य सदा तीर्थपुरोधसः ॥
यत्नेन वर्द्धयन्तीति लोके सर्वत्र दृश्यते ॥ ४०२ ॥
यदा कस्यापि तीर्थस्य कीर्त्तिरेवमवर्द्धत ॥
तदा तत्पोषकः खण्डः पुराणान्तरमेष्यत ॥ ४०३ ॥
किञ्चामुकोऽमुको देवः स्थाने प्रादुरभूदिति ॥
तस्थानपुण्यतासिध्यै प्राकल्प्यन्त कथा बुधैः ॥ ४०४ ॥
अन्यच्च भारतात् पश्चादभूद् भागवतं कृतं ॥
इत्येतत् सूचयत्येषा कथा भागवतोदिता ॥ ४०५ ॥
कृत्वा शूद्रादिबोधाय महाभारतसंहितां ॥
तया सम्यङ् न सन्तुष्य व्यासश्चिन्ताकुलोऽभवत् ॥ ४०६ ॥
दिवस्ततोऽवरूढेन विज्ञप्तो नारदेन सः ॥
पुनर्भागवतं चक्रे इति भागवते स्मृतं ॥ ४०७ ॥

यथा भागवते १ स्कन्धे ४ अध्याय उक्तं ॥

"इति भारतमाख्यानं कृपया मुनिना कृतं ॥ २५ ॥
एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ॥
सर्वात्मकेनापि यदा नातुष्यद्धृदयं ततः ॥ २६ ॥

नातिप्रसीदद्धृदयः सरस्वत्यास्तटे शुचौ ॥
वितर्कयन् विविक्तस्थ इदं प्रोवाच धर्मविद्" इति ॥ २७ ॥
तस्माच्च भारतोत्पत्तेः पश्चाद् भागवतोद्भवः ॥
बभूवेत्येवमाभाति स्वयं भागवतोक्तितः ॥ ४०८ ॥
वस्तुतो वोपदेवेन मुग्धबोधाख्यकारिका ॥
कृतं भागवतं केचिदाहुरन्यव्यपस्थिताः ॥ ४०९ ॥
इत्यादिकेन रूपेण पुराणानां परीक्षणात् ॥
तेषां पूर्वापरोत्पत्तिरप्रामाण्यं च सिध्यति ॥ ४१० ॥
पुराणकारिके यस्मै मतं बादरिरोचत ॥
स तत्पुष्टिं स्वया बुध्या पुराणे स्वसुतेऽकरोत् ॥ ४११ ॥
केचित् पुराणकर्त्तारः स्वमतस्थाग्रहं दृढं ॥
कुर्वाणाः परशास्त्राणामपि कुर्वन्ति दूषणं ॥ ४१२ ॥
तन्मध्ये ब्रह्मवैवर्त्तपुराणस्य प्रणायकः ॥
वेदादिसर्वशास्त्राणां भ्रमशीलत्वमुक्तवान् ॥ ४१३ ॥

यथा ब्रह्मवैवर्त्तपुराणस्य प्रारम्भवर्त्तिश्लोकाः ॥

"भगवन् यत् त्वया पूर्वं ज्ञातं सर्वमभीप्सितं ॥
सारभूतं पुराणेषु ब्रह्मवैवर्त्तमुत्तमम् ॥
पुराणोपपुराणानां वेदानां भ्रमभञ्जनम् ॥
हरिभक्तिप्रदं सर्वं तत्त्वज्ञानविवर्द्धनं ॥
कामिनां कामदं चेदं मुमुक्षूणां च मोक्षदम् ॥
भक्तिप्रदं वैष्णवानां कल्पवृक्षस्वरूपकम्" इति ॥

मतान्येतर्हि भूरीणि शास्त्रसिद्धानि भारते ॥
सामान्यपूर्ववेदानि प्रचलन्तीति दृश्यते ॥ ४१४ ॥
तन्मध्ये कानिचिद् विद्वन् शास्त्रार्थैरन्यवर्जनैः ॥
जनैः प्रवर्त्तितान्यासन्निति लोके प्रसिध्यति ॥ ४१५ ॥
शास्त्रसिद्धानि नूत्नानि स्वानि स्वानि मतानि ते ॥
स्वमत्या कल्पयामासुरिति नात्रास्ति संशयः ॥ ४१६ ॥
स्वमत्याऽऽधुनिका लोकाः कल्पयन्ति पथो यथा ॥
तथाऽन्ये शास्त्रकर्त्तारः पथो नूत्नानकल्पयन् ॥ ४१७ ॥
मतं वेदत्यजो बौद्धो नूत्नं शब्दकल्पयन् ॥
स्वमत्या मतवाऽऽर्ह्यं पञ्चर्वेदधृतस्तथा ॥ ४१८ ॥
चैतन्यो वल्लभाचार्य्यस्तथारामानुजादयः ॥
सर्वे मतानि नूत्नानि स्वया प्रावर्त्तयन् धिया ॥ ४१९ ॥
वर्षत्तावुर्व्वरा यद्वद् नाना सूते तृणादिकं ॥
तथैवात्रत्यविद्वद्भी र्नानाशास्त्रप्रसूरभूत् ॥ ४२० ॥
आयासानेहसो विद्वन्नय यावत् कदापि न ॥
शास्त्राणां कल्पने बुद्धि र्विरराम विपश्चितां ॥ ४२१ ॥
केचिद् निगूढतर्केषु तत्परा: सूक्ष्मबुद्धयः ॥
षड्दर्शनादिशास्त्राणि विज्ञबोध्यान्यकल्पयन् ॥ ४२२ ॥
अन्ये तु देवसेवायां प्रीयमाणा विपश्चितः ॥
पुराणादीनि देवानां प्रशंसार्थमकुर्वत ॥ ४२३ ॥
तच्छास्त्रापौरुषेयत्वसाधनार्थं महाशय ॥

मया प्रमाणलेशोऽपि तद्विचारान्न लभ्यते ॥ ४२४ ॥
स्वमत्या सुधियोऽन्यत्याः सर्वशास्त्राणि चक्रिरे ॥
इत्यस्य साधकं विदन् प्रमाणान्तरमुच्यते ॥ ४२५ ॥
पुरा ज्योतिर्विदोऽन्यत्याः पेशला भास्करादयः ॥
सिद्धान्तनामकान् ग्रन्थान् स्वविद्यायामकल्पयन् ॥ ४२६ ॥
मतानि तत्र ते स्वानि स्वानि प्रोच्य यथामति ॥
तत्तत्सिद्धायचेष्टन्त प्रमाणै र्युक्तिरूपिभिः ॥ ४२७ ॥
मिथो विवर्ध्ययस्तेषु नानारूपो विलोक्यते ॥
एकोऽन्यस्य यथाशक्ति मतं खण्डितुमीहते ॥ ४२८ ॥
यत् साम्प्रतं विदेशीया बुधा भावर्तनात्मकं ॥
मतं धरन्ति तत् पूर्वमार्य्यभट्टोऽप्यमन्यत ॥ ४२९ ॥ यथा ॥
"भपञ्जरः स्थिरो भूरेवाहत्याहत्य प्रातिदैवसिकी
उदयास्तमयौ सम्पादयति नक्षत्रग्रहाणाम्" इति ॥
असौ तु यन्मतं तच्च स्वमत्या विरधारयत् ॥
तद् ब्रह्मगुप्तनामाऽन्यो बुधः खण्डितुमैहत ॥ ४३० ॥
भूम्याकारप्रमाणादिविषये भास्करादयः ॥
नाना मतानि शास्त्रोक्तिविपरीतान्यतिष्ठिपन् ॥ ४३१ ॥
कूर्मस्य पृष्ठगा चिंता शेषाधारवती मही ॥
इत्याद्यविद्यया प्रोचुः पञ्चलक्षणकारिणः ॥ ४३२ ॥
स्वमत्या तु प्रमाणेच्छुस्तत्त्वमन्विष्य भास्करः ॥
वसुन्धरां निराधारां गोलाकाराञ्च भावते ॥ ४३३ ॥ यथा ॥

"भूमेः पिण्डः शशाङ्कश्चविरविकुजेज्यार्किनक्षत्रकक्षा
वृत्तैर्वृत्तो वृतः सन् खदनिलसलिलव्योमतेजोमयोऽयं ॥
नान्याधारः स्वशक्त्यैव वियति नियतं तिष्ठति" इत्यादिना ॥
अपिच ॥ "मूर्त्तौ धर्त्ता चेद् धरित्र्यास्तदन्यस्तस्यापन्योस्यैवम्
नानवस्था ॥
अन्ये कल्पा चेत् स्वशक्तिः किमाद्ये किन्नो भूमिर्" इत्यादिना॥
शास्त्रोक्ति र्गणितोद्देशे उपपत्तिमती न चेत् ॥
तदा प्रामाणिकी न स्यादित्यसौ भास्करोऽवदत् ॥ ४२४ ॥
यथा ॥ 'अत्र गणितस्कन्धे उपपत्तिमावेवागमः प्रमाणम्' इति॥
ते भास्करादयः स्वस्या विद्यायाः पौरुषेयतां ॥
खीचक्र ब्रह्मनिःश्वासात् तदुत्पत्तिञ्च बोधिरे ॥ ४२५ ॥
नानासूक्ष्मार्थपूर्णानां सिद्धान्तानां विचारणात् ॥
तत्कर्तॄणांधियां शक्तिः सूक्ष्मता च प्रतीयते ॥ ४२६ ॥
चेत् तादृक्शास्त्रकृत्यर्थं प्राग् विद्वद्भिरकल्पत ॥
तदा कथं न सांख्यादिकृतयेऽपि क्षमाऽभवत् ॥ ४२७ ॥
सिद्धान्तकल्पने शक्ता चेदासीत् पौरुषी मतिः ॥
तदा कथं न कल्पेत दर्शनादिप्रणीतये ॥ ४२८ ॥
सिद्धान्तवर्त्तिनी विद्या यथा गम्या तथा धिया ॥
मतानि दर्शनोक्तानि तथा गम्यान्यसंशयं ॥ ४२९ ॥
यदि स्युः पौरुषेयाणि दर्शनानि तदा कुतः ॥
न तादृग्यद्य जायन्ते इति कश्चित् सुधीर्वदेत् ॥ ४३० ॥

तत्राहमुत्तरं दद्यां नवविद्याप्रकल्पने ॥
इदानीं सुधियोऽमत्याः प्रायो बुद्धिं न युञ्जते ॥ ४४१ ॥
यत् प्रज्ञाः प्राक्तनाश्चारः प्रोचुस्तत्र परीक्षणं ॥
अज्ञाता प्रायशो विद्याः स्त्रीवर्गस्यधुनातनाः ॥ ४४२ ॥
पूर्वं नेदृशं नासीद् महता साहसेन हि ॥
चिरन्ताः पण्डिताश्चात्मनिर्णयाय विचेष्टिरे ॥ ४४३ ॥
वैदान्तिकादयः केचित् परमार्थपराङ्मुखाः ॥
तत्प्राप्त्यै तत्त्वशास्त्रं स्वस्वधीभिरकल्पयन् ॥ ४४४ ॥
अन्ये भूज्योतिरादीनां स्वरूपतत्त्वबुभुत्सया ॥
परीक्षिपूर्वकं ज्योतिरादिविद्यां विनिर्ममुः ॥ ४४५ ॥
यथा च भारते विद्या दर्शनादीनि चक्रिरे ॥
तथा सूत्रेषु तर्केषु प्रावर्त्तन्त विदेशिनः ॥ ४४६ ॥
'सर्वज्ञा यवना राजन् शूराश्चैव विशेषतः' ॥
इत्येषा यवनश्लाघा महाभारत उच्यते ॥ ४४७ ॥
ये सन्त्येतर्हि देशेऽस्मिन् मुसल्मानेति विश्रुताः ॥
तेभ्यश्चिरन्तनान् विद्धि यवनान् मदुदाहृतान् ॥ ४४८ ॥
ते पूर्वं यवनाः काव्ये साहित्ये च कलासु च ॥
अतीव प्रेमला भूत्वा विश्रूयन्ते महीतले ॥ ४४९ ॥
विश्वोत्पत्त्यादितत्त्वञ्च जिज्ञासन्तो मनीषिणः ॥
नानामतानि तत्रत्यास्तदुद्देशीन्यकल्पयन् ॥ ४५० ॥
ते यज्ञान् परमात्मादिविषये यानकुर्वत ॥

तन्मध्ये भूरयो लोके प्रचलन्त्यधुनावधि ॥ ४५१ ॥
तद्ग्रन्थालोकनात् तेषां विदुषां तत्त्वमार्गगे ॥
मतेरत्यन्तगाम्भीर्यं सूक्ष्मता च प्रतीयते ॥ ४५२ ॥
तन्मध्येऽरिस्तितिख्याख्यो विबुधो लोकविश्रुतः ॥
आन्वीक्षिक्यादिविद्यासु नाना ग्रन्थान् प्रणीतवान् ॥ ४५३ ॥
यः कोऽपि तत्कृतान् ग्रन्थान् ज्ञानदृष्ट्या विलोकयेत् ॥
अमुं स गौतमादिभ्यो न्यूनं मन्तुं न शक्नुयात् ॥ ४५४ ॥
परन्त्वरिस्तितिख्याद्या यवना विबुधाः समे ॥
खां विद्यां खीयधीजातां प्रोचु र्न त्वीश्वरोद्भवां ॥ ४५५ ॥
अमीषां सुधियां ज्ञानं पौरुषेयमभूद् यदि ॥
कुतः स्याद् गौतमादीनां ज्ञानस्यापौरुषेयता ॥ ४५६ ॥
इत्यादितर्कणाद् विद्वन् शास्त्राणां गौतमादिभिः ॥
प्रोक्तानां पौरुषेयत्वं निःसन्देहं निगम्यते ॥ ४५७ ॥
नानादेवार्चना यद्वद् भारते दृश्यतेऽधुना ॥
तथैवामीषु पूर्वेषु प्राचलद् यवनेष्वपि ॥ ४५८ ॥
द्युनामकादिकान् देवान् देवीं हैरादिनामिकाः ॥
प्रकल्प्य ते स्वया बुद्ध्या भ्रान्तस्वान्ताः सिषेविरे ॥ ४५९ ॥
मते तु नूतने पश्चात् तद्देशे विस्तृते सति ॥
ते सर्वे यवनाः शेषे मिथ्यादेवार्चनां जहुः ॥ ४६० ॥
इदानीं क्वापि सुख्याते यवने तत्र नीहृति ॥
तत्रत्यप्रलदेवानां पूजालेशोऽपि नेक्ष्यते ॥ ४६१ ॥

विकीर्णास्तु क्वचित् तत्र शून्यानां देवसद्मनां ॥
भग्नाः स्तम्भादयः खण्डा विलोक्यन्ते ऽधुनावधि ॥ ४६२ ॥
ये भारतीयशास्त्राणां ज्ञायते पौरवेयता ॥
प्रोक्तानां तत्प्रमाणानामुपसंहार उच्यते ॥ ४६३ ॥
कश्चित् परेश्वरोऽस्तीति विदुर्मर्त्त्याः स्वभावतः ॥
तत्सृष्टिपालनोत्पादं महिमा चास्य बुध्यते ॥ ४६४ ॥
यदा पिता मनुष्याणामादिमः सृजते नरः ॥
तदा स ईश्वरं सम्यगज्ञासीद् मितधीरपि ॥ ४६५ ॥
यस्मिन् काले तु सोऽभ्यस्यदीश्वराज्ञाविलंघनात् ॥
तत्पश्चादीश्वरज्ञानं क्रमात् तस्यान्वयेऽभ्यसत् ॥ ४६६ ॥
यत्काले चार्य्यवंशीया लोका भारतमाययुः ॥
तदानीमीश्वरज्ञानं शुद्धं सम्यक् च नाधरन् ॥ ४६७ ॥
यतस्ते वैदिकान् मन्त्रान् कर्त्तुमारेभिरे यदा ॥
तदाऽग्नीन्द्रादिकान् देवाननर्चुस्तु तुवुर्भमात् ॥ ४६८ ॥
पश्चाच्च कल्पयित्वाऽन्यान् इन्द्रादिभ्यो विलक्षणान् ॥
नाना ते पूजयामासु र्देवान् देवीभिरन्वितान् ॥ ४६९ ॥
एतेषां चापि देवानां विषये मतविक्रिया ॥
शनैः शनैः प्रजातेति भाति शास्त्रविचारणात् ॥ ४७० ॥
तद्दैवोपान्तरे देवः कतमः परमो भवेत् ॥
इत्यत्र शास्त्रकाराणां मिथो भाति विपर्य्ययः ॥ ४७१ ॥
वेदान्तादीनि शास्त्राणि यानि तत्त्वबुभुत्सवः ॥

मुन्याख्याचक्रुरन्योन्यविरोधस्तेऽपीष्यते ॥ ४७२ ॥
कृते च वेदवेदांगपुराणादिकमण्डले ॥
मनुष्यबुद्धिगम्योऽर्थः कोऽपि क्वापि न दृश्यते ॥ ४७३ ॥
प्रमाणां शास्त्रकाराणां वास्तवं चरितं च यत् ॥
कालात्ययेन तल्लुप्तं निश्चेतुं न शक्यते ॥ ४७४ ॥
अतस्तत्कृतशास्त्राणां ब्रह्मोक्तत्वस्य सिद्धये ॥
दृढप्रमाणलेशोऽपि नास्तीत्यादिकमब्रुवं ॥ ४७५ ॥
भवान् प्रत्युत्तरं किञ्चिदपि चेत् तत्र दित्सति ॥
मनोयोगेन तत्सर्वं तर्हि श्रोष्यामि सम्प्रति ॥ ४७६ ॥

वेदविद्यानुवाच ॥

अनेकांगात्मको वादो भवता कथितोऽस्ति यः ॥
विचारो बहुलस्तस्य परीक्षार्थमपेक्ष्यते ॥ ४७७ ॥
शास्त्रेष्वापत्तयो या याः क्रियन्ते भवता यतः ॥
तन्मध्ये भूयसीः पूर्वं न कदापि न्यशामयं ॥ ४७८ ॥
यो यस्यापततो दोषो भवद्वादे प्रतीयते ॥
तं तं क्रमेण वक्ष्यामि निदधातु मनो भवान् ॥ ४७९ ॥
आदौ पृच्छामि कस्यापि पुराणस्य सिद्धये ॥
प्रमाणसञ्चयः कीदृगलं युष्मन्मताविति ॥ ४८० ॥
श्रुते ब्रह्मोक्तताशिद्धौ नालं चेदितिहक्रमः ॥
अन्येषां तर्हि वृत्तानां प्राचां स्यान्निर्णयः कथं ॥ ४८१ ॥
उताहो प्रवृत्तानां केषामप्यधुना जनैः ॥

अग्रको निश्चयो गन्तुमिति किं मन्यते भवान् ॥ ४८२ ॥
रेतिह्यं प्रत्नवृत्तानां निश्चयार्थमयं तु चेत् ॥
वेदाद्युद्देश्यकैतिह्ये तर्हि को दोष ईक्ष्यते ॥ ४८३ ॥

सत्यार्थुवाच ॥

कदापि नात्रमैतिह्यं चिरत्नानां व्यतीयुषां ॥
वृत्तानां निश्चयायेति मया विद्वन् न कथ्यते ॥ ४८४ ॥
यदस्मिन्विषये मह्यं युक्तिसिद्धं प्रतीयते ॥
तच्छ्रुत्वा सर्वमेतर्हि भवान् सम्यक् परीक्षतां ॥ ४८५ ॥
यः पूर्वभूतवृत्तान्तः पारम्पर्येण लभ्यते ॥
स जातु प्रत्ययार्होऽस्ति जातु नास्तीति बुध्यते ॥ ४८६ ॥
वृत्तान्तः कश्चिदेको हि सप्रमाणः प्रतीयते ॥
प्रमाणवर्जितोऽन्यस्तु प्रतिभाति परीक्षणात् ॥ ४८७ ॥
अतोऽमुका पुरावृत्तकथा विश्वासमर्हति ॥
न वेत्येतद्विवेकाय तद्विशेषो विचार्यतां ॥ ४८८ ॥
असौ कथा कदा कुत्र कस्य वक्त्रादजायत ॥
श्रोतारस्तादिमास्तस्याः कीदृशाः कति चाभवन् ॥ ४८९ ॥
असौ समुद्भवात् पश्चाद् आशु ग्रन्थे समार्प्यत ॥
उतैतिह्येन पूर्वेषां मुखमात्रादवाप्यत ॥ ४९० ॥
इत्यादीनां चरित्रस्य विशेषाणां परीक्षणात् ॥
तत् सत्यमस्त्वसत्यमिति विद्यु र्विवेकिनः ॥ ४९१ ॥
किन्त्वस्मिन्विषये येन स्फुटः स्यादाशयो मम ॥

तदर्थं तं यथाशक्ति विस्तरेण प्रपञ्चये ॥ ४९२ ॥
स्वभावदेशकालादिहेतुभेदसमुद्भवं ॥
वैलक्षण्यं मनुष्येषु महदस्तीति बोधसि ॥ ४९३ ॥
केचिज्जना जडा मूर्खा निर्विवेकाः पराश्रयाः ॥
अज्ञाना आप्तविश्वासा यास्तीका अपि चासते ॥ ४९४ ॥
अन्ये तु साक्षरा दक्षा विद्यावन्तो विचारिणः ॥
स्वतन्त्रबुद्धयोऽनाप्तविश्वासास्तत्त्वचिन्तकाः ॥ ४९५ ॥
नानादेशीयलोकाश्च पूर्वमज्ञानविप्लुताः ॥
शेषे विद्योन्नतिं प्रापुरिति लोके प्रसिध्यति ॥ ४९६ ॥
कस्यापि नीहतो लोका अविद्या यावदासते ॥
विचारशक्तिरेतावत् तेषां तिष्ठति निर्बला ॥ ४९७ ॥
अतः सम्भाविनी काऽस्ति प्रमाणैश्चान्विता कथा ॥
का नास्ति चेति तादृक्षै र्लोकैः सम्यक् न बुध्यते ॥ ४९८ ॥
ते यं यं पूर्ववृत्तान्तं निशाम्यन्ति पुरातनम् ।
स्वकर्णैस्तं पिबन्त्याशु विश्वसन्त्यपरीक्ष्य च ॥ ४९९ ॥
कस्यापि नीहतो लोका यदा विज्ञातुमक्षिरे ॥
तदा विवेचिका शक्तिस्तेषामत्यन्तमेधते ॥ ५०० ॥
अतः का सप्रमाणाऽस्ति निष्प्रमाणा च का कथा ॥
इत्यादिनः परीक्षायै ते कल्पन्ते सुबुद्धयः ॥ ५०१ ॥
किमप्याख्यानमाकर्ण्य प्राक्तनं तादृशा जनाः ॥
तथाप्यु न प्रतीयन्ति परीक्षन्ते तु सर्वशः ॥ ५०२ ॥

तस्मादाद्याचरित्रस्य श्रोतारः कीदृशोऽभवन् ॥
इत्येवं तत्त्वसंसत्ते निश्चेतव्यमवादिवं ॥ ५०३ ॥
अन्यच्च पूर्ववृत्तस्य वक्ता कोऽभवदादिमः ॥
कीदृशश्चेति निश्चेतुं योग्यं तत्त्वबुभुत्सुभिः ॥ ५०४ ॥
अभावो सज्जनो ज्ञानी स्वार्थहीनश्चरित्रवित् ॥
उत स्वार्थान्वितो वक्तिचासीदित्यादि दृश्यतां ॥ ५०५ ॥
केचिद्धि पूर्ववृत्तान्तवक्तारो वक्रचेतसः ॥
स्वार्थाभावात्तथा वार्त्ताः कल्पयित्वा प्रचक्षते ॥ ५०६ ॥
निशामुखा कथा कस्मिन् काले कुतोऽपश्यत ॥
ग्रन्थे कदाऽर्पिता चासीदिति निश्चेतुमर्हते ॥ ५०७ ॥
चेद् ग्रन्थेऽनर्पिता कापि कथा दीर्घान्तरावधि ॥
प्राचां वाक्प्राप्ततोऽभावि तर्हि ग्रंथोचिता भवेत् ॥ ५०८ ॥
ग्रन्थेष्वनर्पिताः सत्यः पुराकृतकथा यतः ॥
विचारं प्रापयः सर्वाः प्राप्नुवन्त्युत्तरोत्तरं ॥ ५०९ ॥
बहुलं प्राक्तनाख्यानपरीक्षाविषये मया ॥
दृष्टान्तद्वयरूपेण तद् एतर्हि प्रपञ्चये ॥ ५१० ॥
प्राक्काले पारसीकीयो महाशक्तिरधीश्वरः ॥
भीमामहीहिमीं नीत्वा देशं यावनमाक्रमीत् ॥ ५११ ॥
तस्मादभिक्रमाद् विद्वन् प्रायशस् निशताधिके ॥
सहस्रे द्वे तु वर्षाणामद्य यावद् व्यतीयतुः ॥ ५१२ ॥
अल्पेऽपि निर्भयाः सन्तो यवना युत्सु भूरिषु ॥

अनोरक्षौहिणीं जित्वा स्वदेशाद् निरकासयन् ॥ ५१३ ॥
यत्काले ऽभिक्रमं चक्रे पारसीकेश्वरो बली ॥
तदानीं यावने देशे बालः कश्चिदविद्यत ॥ ५१४ ॥
असौ तु यौवनं प्राप्य हेरदत्ताभिधो जनः ॥
चरित्रं तस्य युद्धस्य तथ्यमाख्यातुमिच्छवान् ॥ ५१५ ॥
तदानीं तन्महायुद्धसर्ववृत्तान्तसाक्षिणः ॥
पुमांसो भूरयो जीवदवस्थायामवित्सत ॥ ५१६ ॥
अमीषां साक्षिणां वक्त्राद् युधो निश्चित्य विस्तरं ॥
गद्येन तच्चरित्राणि हेरदत्तः प्रणीतवान् ॥ ५१७ ॥
ग्रन्थादौ पारसीकाना मन्येषाञ्च विदेशिनां ॥
मनुष्याणां पुरावृत्तं ग्रन्थकारेण कथ्यते ॥ ५१८ ॥
तत्तद्विदेशिलोकानां पुरावृत्तबुभुत्सया ॥
स दूरेष्वपि पर्य्यटीद् विदेशेषु महोद्यमः ॥ ५१९ ॥
तत्रत्यानां च लोकानां पुरावृत्तविदां मुखात् ॥
तत्तद्देशीयवृत्तान्तं स चिरत्नं समग्रहीत् ॥ ५२० ॥
यत्काले तत्प्रबन्धस्य रचना तु समाप्यत ॥
तदा क्वचित् स संसत्सु यवनानामपप्रथत ॥ ५२१ ॥
सदा सर्वप्रदेशीया यवना यत्र संययुः ॥
काचिल्लीला यवाद्वारि महती तत्र नीयति ॥ ५२२ ॥
लोकेषु तत्र लीलायां सञ्चितेष्वेकदा त्वसौ ॥
हेरदत्तोऽखिलान्सभ्यान् स्वं प्रबन्धमशुश्रुवत् ॥ ५२३ ॥

ततः पश्चाद् अथेनाख्यां नगरीं यावनीं सुधीः ॥
स्वग्रन्थश्रावणार्थी हेरदत्तः समाययौ ॥ ५२४ ॥
सा पूस्तु पूर्वं सर्वासु यावनीषु महायशाः ॥
चातुर्य्यात् कीर्त्तिताश्चासन् जगाल्लभनिवासिनः ॥ ५२५ ॥
अथेनावासिनश्चामी वीराग्रंसनमाश्रिताः ॥
शत्रूणां खण्डनेऽत्येऽपि महाशौर्य्येण वेतिरे ॥ ५२६ ॥
तदाऽथेनीयवीरेषु संगृहीतेषु संसदि ॥
तदग्रे स्वकृतं ग्रन्थं ग्रन्थकारोऽपठीत् पुनः ॥ ५२७ ॥
श्रोतॄणां भूरयोऽमीषां सैन्या भूत्वा स्वयं पुरा ॥
स्वदेशाक्रान्तिवेलायां पारसीकानयुत्सत ॥ ५२८ ॥
ये चान्ये बालका आसन् देशाक्रान्तेरनेहसि ॥
ते स्वस्वतातवक्त्रेभ्यस्तद्वार्त्तां शुश्रुवुर्मुहुः ॥ ५२९ ॥
अतः प्रबन्धकारोऽसौ यच्चरित्रं तदाऽपठीत् ॥
तत्सारं पूर्वतः सर्वे तच्छ्रोतारोऽप्यवेदिषुः ॥ ५३० ॥
अथेनावासिनश्चामी लोकास्तस्मिन्नहेसि ॥
यामीषां निर्विवेका वा मूर्खा वा नह्यवित्सत ॥ ५३१ ॥
तन्मध्ये भूरयो दक्षा विद्यावन्तो विचारिणः ॥
स्वतन्त्रबुद्धयोऽनाशुविश्वासाश्चाभवन् बुध ॥ ५३२ ॥
साधारणा जनाश्चापि तत्रत्यास्तीक्ष्णबुद्धयः ॥
वार्त्ताजिज्ञासवश्चासन्निति लोके प्रसिध्यति ॥ ५३३ ॥
लोकानां तादृशां साक्षात् सङ्गितानां सभान्तरे ॥

महायुद्धस्य वृत्तान्तं हेरदत्तोऽपठीत् तदा ॥ ५३४ ॥
अतः स तादृशान् विज्ञान् दत्त्वाँल्लोकानवाप्तवं ॥
वृत्तान्तं आवयेदित्थं मम बुद्धौ न सम्भवेत् ॥ ५३५ ॥
अमुष्मिन् यावने देशे प्रदेशा भूरयोऽभवन् ॥
तत्तत्प्रदेशराजत्वं भिन्नं भिन्नमवित्त च ॥ ५३६ ॥
तत्तत्प्रदेशजा लोका राज्यानेकत्वहेतुतः ॥
परस्परेर्ष्यिणोऽ भूवन्नित्याख्यानविदो विदुः ॥ ५३७ ॥
अतस्तत्तत्प्रदेशीया यद्यच्छौर्य्यमकुर्वत ॥
तल्लेशमप्यपक्रोतुं हेरदत्तस्तु नाशकत् ॥ ५३८ ॥
अन्यथा चेत्तु तन्मध्ये सोऽस्थाधिष्यत कापि ॥
तं नूनं तर्ह्यनिन्दिष्यन् लोका अन्यप्रदेशजाः ॥ ५३९ ॥
अतः सोऽमुष्य युद्धस्य यं प्रबन्धं प्रणीतवान् ॥
स सर्वथाऽस्ति विश्वास्यो विद्वन्न न संशयः ॥ ५४० ॥
असौ प्रोक्तः प्रबन्धस्तु कृतोऽमुष्मिन्नमेहसि ॥
तदेव प्रचचाखेति सम्यगस्त्यवधारितं ॥ ५४१ ॥
आतत्प्रीतिवेलातः सन्ततं ह्यधुनावधि ॥
तद्ग्रन्थसत्त्वम् आहान्यः ग्रन्थकारपरम्परा ॥ ५४२ ॥
तद्ग्रन्थसत्त्वमेते ये ग्रन्थकारा वदन्ति तु ॥
प्रसिद्धास्ते स्वयं सन्ति प्राचीनाश्च न संशयः ॥ ५४३ ॥
एतस्य विस्तरं विद्वन् चेत् परीक्षितुमिच्छसि ॥
तर्ह्यस्मिन्विषये ग्रन्थाः सुलभाः सन्ति भूरयः ॥ ५४४ ॥

तथा च यः प्रबन्धोऽसौ हेरदत्तकृतो मया ॥
इदानीमुच्यते तस्य निश्चिताऽस्ति चिरन्तता ॥ ५४५ ॥
स यत्र पारसीकीयमुद्धवार्त्तामवीकथत् ॥
अंशोऽसौ तत्प्रबन्धस्य विश्वास्योऽस्तीत्यमब्रुवं ॥ ५४६ ॥
ग्रन्थादौ पारसीकादिदेशीयानां मतोच्छितां ॥
चरित्रं कथ्यते प्रत्नमिति पूर्वमवादिवं ॥ ५४७ ॥
विदेशान् पारसीकादीन् हेरदत्तः परिव्रजन् ॥
यत्नात् तत्तत्पुरावृत्तमग्राहीदिति चाब्रुवं ॥ ५४८ ॥
स यत् त्वेवं पुरावृत्तं विदेशीयं समग्रहीत् ॥
तत् प्रत्नत्वादिहेतुभ्यः सुविश्वास्यं न बुध्यते ॥ ५४९ ॥
तत्तद्देशीयलोकानां मुखाद् याः प्राक्तनीः कथाः ॥
सोऽश्रौषीत् ता यथायोग्यं विनिश्चेतुं स नाशकत् ॥ ५५० ॥
यतस्तेषु विदेशेषु चिरकालं स नावसत् ॥
सम्यक् तत्रत्यलोकानां विशेषान् न विवेद च ॥ ५५१ ॥
कथाश्च याः स शुश्राव तत्रत्यानां नृणां मुखात् ॥
भूयोऽतिप्रत्नवृत्तान्तविषयिण्यो भवन्ति ताः ॥ ५५२ ॥
अतः स यद् विदेशीयं पुरावृत्तमवर्णयत् ॥
तद् वृत्तानिश्चयात् प्रायः सुविश्वास्यं न विद्यते ॥ ५५३ ॥
तथा च विश्रुतो ग्रन्थो हेरदत्तकृतो बुध ॥
द्विधा विभिद्यते विज्ञैः प्रत्नवृत्तान्तवेदिभिः ॥ ५५४ ॥
खकालिकस्य युद्धस्य यं वृत्तान्तमसौ सुधीः ॥

खयग्रे वर्णयामास तं विश्वासं विदुर्बुधाः ॥ ५५५ ॥
परन्त्वसौ विदेशीयं यच्चरित्रमचीकथत् ॥
तादृशं तत्र विश्वासं न कुर्वन्ति मनीषिणः ॥ ५५६ ॥
विदेशपूर्ववृत्तान्तं सहिनेतुः स सन्नपि ॥
निखेतुं नाशकत् सम्यगिति विद्वज्जना विदुः ॥ ५५७ ॥
येनैतं विषयं सम्यक् स्फुटीकुर्यां महाशय ॥
तदर्थमत्र दृष्टान्तमन्यं वक्ष्यामि सम्प्रति ॥ ५५८ ॥
आसीत् भूतार्खनामाऽन्यः प्रसिद्धो यवनः सुधीः ॥
नाना प्रस्तावसम्बन्धिग्रन्थकारो मनोहरः ॥ ५५९ ॥
तत्कालादद्यपर्यन्तं प्रायः सप्तशताधिकं ॥
सहस्रमेकमब्दानां व्यतीयायेति निश्चितं ॥ ५६० ॥
तस्मात् प्राचां स रौम्याणां यवनानाञ्च भूभृतां ॥
सेनान्यां पण्डितानाञ्च चरित्राणि प्रचीतवान् ॥ ५६१ ॥
येषां मरीचिदादीनां स वृत्तान्तमवर्णयत् ॥
तेषां केचित् सहस्राब्दं तस्मात् पूर्वमवित्सत ॥ ५६२ ॥
तन्मध्ये भूरयोऽन्ये तु ग्रन्थकर्त्तुरनेहसः ॥
अल्पेन व्यवधानेन पूर्वं भूमावजीविषुः ॥ ५६३ ॥
ये राजानोऽचिरात् पूर्वं ग्रन्थकारादवित्सत ॥
सम्यक् तदीयवृत्तानि स निखेतुमकल्पत ॥ ५६४ ॥
पूर्वे हि सूरयो राज्ञाममीषां समकालिकाः ॥
नाना तदीयवृत्तानि ग्रन्थबद्धान्यकुर्वत ॥ ५६५ ॥

येषां तत्रो कथां राज्ञां सुप्रलागामचीकथत् ॥
अमीषां तात्त्विकीं वार्त्तां निर्णेतुं न शशाक सः ॥ ५६६ ॥
अमी हि प्राक्तना भूपा यस्मिन्नासन्ननेहसि ॥
तदा नासीद् बुधः कोपि ग्रन्थकर्तृत्वपेशलः ॥ ५६७ ॥
पश्चात् कविस्तु चेत् कोऽपि तच्चरित्रमकीर्त्तयत् ॥
तच्छ्रुत्यन्यथाऽष्टतं भूरि काव्ये खिन्नकथावत् ॥ ५६८ ॥
भूभृच्चरित्रवादीनि काव्यान्येतादृशानि च ॥
सदीर्घानेहसं यावत् ग्रन्थबद्धानि नाभवन् ॥ ५६९ ॥
तत्प्रलभूभृदाख्यानं स भूतार्थो यदाऽकरोत् ॥
तदानीं कविताभ्योऽन्यो नासीत् तच्चरिताकरः ॥ ५७० ॥
अतो यत् प्रलभूपानां चरित्रं कवितोद्धृतं ॥
भूतार्थो रचयामास तद् विश्वास्यं न मन्यते ॥ ५७१ ॥
तथा च का पुराकृत्तकथा विश्वासमर्हति ॥
का नार्हतीति से विद्वन् यथामत्यहमुक्तवान् ॥ ५७२ ॥
अथो यः पूर्वकृत्तान्तो युष्मच्छास्त्रेषु कथ्यते ॥
स विश्वास्योऽथवा नेति भवान् पश्यतु सम्प्रति ॥ ५७३ ॥
श्रौताः प्रायोऽखिला मन्त्राः सन्त्यत्यन्तचिरन्तनाः ॥
इत्येतत् पूर्वतो विद्वन् मुदा स्वीकृतवानहं ॥ ५७४ ॥
मन्त्राणां रचनाकालात् समारभ्याधुनावधि ॥
सहस्रत्रयमब्दानां गतमत्र न संशयः ॥ ५७५ ॥
ये वस्तुतस्तु तन्मध्ये सन्त्यतीव पुरातनाः ॥

ते ग्रहेभ्यो नवीनेभ्यो भेद्याः सन्ति विवेकिभिः ॥ ५७६ ॥
परन्तु ब्रह्मणिःश्वासादिमान् मन्वानवाप्नुम ॥
इति स्वयं वशिष्ठाद्यास्तत्कर्त्तारो न मेनिरे ॥ ५७७ ॥
अमी च वस्तुतो मन्वा ब्रह्मणिःश्वाससम्भवाः ॥
इत्यस्य साधनं किञ्चिदपि मन्वेषु नेक्षते ॥ ५७८ ॥
यदा तु संहिताऽकारि चिरकालादनन्तरं ॥
तदानीं मन्वकर्त्तॄणां कथा तथा विसस्मरे ॥ ५७९ ॥
मन्वान् यद्यादिकालेषु निपेतुः पुरोधसः ॥
तत्कर्मसाधनाल्लोके ग्रन्थैः प्राप्तुमहादरं ॥ ५८० ॥
तथा पुरोधसः ग्रन्थे वर्णभिन्नत्वमाख्याताः ॥
सर्वत्र ब्राह्मणाः ख्यातुमारभन्त स्वनीहति ॥ ५८१ ॥
अतो यत्कारणाद् विप्रास्तादृक् सम्मानमाप्नुवन् ॥
तच्छ्रौतमन्वमाहात्म्यं लोके यत्नादभीप्सितम् ॥ ५८२ ॥
इमे मन्वा हि देवेशाः सर्वकल्याणहेतवः ॥
ब्रह्मास्याद् मुनिभिःग्रन्थैराप्यन्तेत्यादि तेऽब्रुवन् ॥ ५८३ ॥
एतादृशेन रूपेण वेदस्यापौरुषेयता ॥
तत्कर्तॄणाञ्च दैवत्वं लोके मन्तुं प्रचक्रमे ॥ ५८४ ॥
अनेका मुनिमाहात्म्यवर्द्धयिष्यः कथास्ततः ॥
विदद्भिः कल्पिता भूत्वा ग्रन्थैः प्रख्यातिमाप्नुवन् ॥ ५८५ ॥
अमूः कथास्तु चित्रार्था मुनीनां समकालिकैः ॥
मनुष्यैर्न स्मरन्त पश्चाद्भूतैस्तु शास्त्रिभिः ॥ ५८६ ॥

पृथीवां समकालीना ये जनाः प्रामविस्तृत ॥
मी तान् दैविकान् जनुरिति सेहुं न शक्यते ॥ ५८७ ॥
तस्तदातनो ग्रन्थो मुनिवृत्तान्तवाचकः ॥
कोऽपि साम्प्रतं विद्वन् वर्त्तमानो न दृश्यते ॥ ५८८ ॥
पृथीवां येषु माहात्म्यं पुराणेषु तु कीर्त्यते ॥
वां नवीनवां पूर्वमहं सम्प्रगसाधयम् ॥ ५८९ ॥
मतो यास्तत्र कथ्यन्ते महर्षीणां विभूतयः ॥
ता विश्वास्या न मन्यन्तां विज्ञैस्तत्वबुभुत्सुभिः ॥ ५९० ॥
ता मुनीनां मृतेः पश्चात् सहस्राब्दान्तरे मते ॥
ग्रथा तद्विषयेऽकार्षि सा विश्वास्या कथं भवेत् ॥ ५९१ ॥
पृथीवां विचरत्तान्तवर्णने च महाशय ॥
यः पुराणकर्त्तॄणां सम्मतिं न विलोक्यते ॥ ५९२ ॥
वश्वामित्रो भरद्वाजो वशिष्ठोऽत्रिः पराशरः ॥
त्येतेऽन्ये च मन्वाद्या कर्त्तारो मुनयोऽभवन् ॥ ५९३ ॥
वामहं तु सर्वेषां कथां वक्तुं न शक्नुयां ॥
त्येकस्य वृत्तान्तो वशिष्ठस्य प्रवक्ष्यते ॥ ५९४ ॥
सन् भृग्वादयः पुत्रा ब्रह्मणो मानसा नव ॥
शिष्ठस्तु तत्रैक इति विष्णुपुराणतः ॥ ५९५ ॥
सन् ब्रह्मणः पुत्रा वशिष्ठस्तत्र सप्तमः ॥
स्मिन् स्थले प्रोक्तं महाभारतकारिणा ॥ ५९६ ॥
ः स्थलान्तरे विद्वन् महाभारतवर्त्तिनि ॥

वशिष्ठे वर्ज्जिते दक्ष एव सप्तम उच्यते ॥ ५९७ ॥

यथा ॥ "ब्रह्मानुसृजे पुत्रान् मानसान् दक्षसप्तमान् ॥

मरीचिमत्र्यङ्गिरसं पुलस्त्यं पुलहं क्रतुम्" इति ॥

ते सप्त ब्रह्मणः पुत्रास्तेऽपि सप्तर्षयोऽभवन् ॥

इत्युक्तिः पुराणस्य वायवीयस्य भासते ॥ ५९८ ॥

यथा वायुपुराणे ॥ "भूयः सप्तर्षयस्त्वेव उत्पन्ना सप्त मानसाः ॥

पुत्रत्वे कल्पितास्त्वेव स्वयमेव स्वयम्भुवः" इति ॥

पुनः पाद्मे पुराणे तु ब्रह्मसप्तसुतान्तरे ॥

वशिष्ठो नोच्यते किन्तु कर्दमस्तत्र गण्यते ॥ ५९९ ॥

मात्स्ये तु ब्रह्मणः पुत्रा दश भागवते नव ॥

कौर्मे च द्वादशोच्यन्ते लैंगाद्येषु चतुर्दश ॥ ६०० ॥

मरीचिमन्वराऽन्ये तु ब्रह्मकायात् प्रजज्ञिरे

इत्युच्यते पुराणेषु कथा भागवतादिषु ॥ ६०१ ॥

यथा भागवतस्य ३ स्कन्धे १२ अध्याये उक्तं ॥

"अथाभिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे ॥

भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥ २१ ॥

मरीचिरत्र्यंगिरसौ पुलस्त्यः पुलहः क्रतुः ॥

भृगु र्वशिष्ठो दक्षश्च दशमस्तत्र नारदः ॥ २२ ॥

उत्संगान्नारदो जज्ञे दक्षोऽगुंष्ठात् स्वयम्भुवः ॥

प्राणाद् वशिष्ठः सञ्जातो भृगुस्त्वचि करात् क्रतुः ॥ २३ ॥

पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयो र्ऋषिः ॥

अङ्गिरा मुखतोऽक्षोऽत्रिर्मरीचिर्मनसोऽभवद्''इति ॥ २४

अत्रिस्तु कर्णयोर्जज्ञे मरीचिर्लोचनद्वयात् ॥

इत्थं विलक्षणा वार्त्ता पुराणे वैष्ण उच्यते ॥ ६०२ ॥

अरुन्धती वशिष्ठस्य वधू भागवते स्मृता ॥

पुराणे वैष्णवे तूर्ज्जा तस्य स्त्रीत्वेन कथ्यते ॥ ६०३ ॥

रजोमात्रोर्द्ध्वबाहाद्याः शुचयः सप्त सूनवः ॥

वशिष्ठस्याभवन्नित्यं पुराणे वैष्णवे स्मृतं ॥ ६०४ ॥

तस्यैव सूनवो ये तु सन्ति भागवतोदिताः ॥

ते कथ्यन्तेऽपरैः सर्वे चित्रकेत्वादिनामभिः ॥ ६०५ ॥

तादृग् वशिष्ठसम्बन्धिचरित्रेषु परस्परं ॥

नानाविधो विपर्य्यायो पुराणानां प्रतीयते ॥ ६०६ ॥

वशिष्ठनामकः पूर्वमासीद् राजपुरोहितः ॥

कर्त्ता च औतमन्वाख्यामिति नाहमपह्नुवे ॥ ६०७ ॥

पुरोधसश्च तद्वंश्याः औतमन्वप्रणायकाः ॥

प्रसिद्धा भूरयोऽभूवन् पूर्वमत्र न संशयः ॥ ६०८ ॥

पौराणिकैस्तु यत् तस्य ब्रह्मपुत्रत्वमुच्यते ॥

तत् सर्वं मोहसम्भूतं मूलहीनञ्च विद्यते ॥ ६०९ ॥

ये लोका वैदिकं धर्मं भारतेऽस्मिन्नतिष्ठिपन् ॥

ताँल्लोकाः सादरं पश्चाद् ब्रह्मपुत्रांश्चचक्षिरे ॥ ६१० ॥

अमी तु वेधसः पुत्रास्तेदवित्सत वस्तुतः ॥

तदा कुतः पुराणेषु तत्सम्बन्धिविपर्य्ययः ॥ ६११ ॥

अतः पुराणकाराय यस्मै यद्यदरोचत ॥
तत्तत् सोऽकल्पयद् मत्या खीययेति प्रकाशते ॥ ६१२ ॥
इत्यादिहेतुभि र्नीतो मुनिसम्बन्धिनीः कथाः ॥
पुराणवर्त्तिनी विद्वन्नविश्वास्या वदाम्यहं ॥ ६१३ ॥
यदेतिह्यं सुविश्वास्यं यच्च नेति स्वयं भवान् ॥
विविच्यामूः पुराणोक्ताः कथाः सम्यक् परीक्षतां ॥ ६१४ ॥

वेदविद्यानुवाच ॥

वामस्यादीयशास्त्रेषु देववाहुल्यहेतुतः ॥
भवानवोचदापत्तिं शृणु तत्रोत्तरं मम ॥ ६१५ ॥
अनेके नामभि र्देवाः सन्ति सूक्तेषु कीर्त्तिताः ॥
इत्यस्य दर्शनाद् भ्रान्तिं मुनीनामूहते भवान् ॥ ६१६ ॥
परन्तु नामभेदेन ब्रह्म केवलमुच्यते ॥
इत्येतत् प्राक्तनेनोक्तं वेदानुक्रमशीलता ॥ ६१७ ॥ यथा ॥
"तिस्र एव देवताः त्रिषन्तरिक्षस्थाना अग्नि र्वायुः सूर्य्य इति ॥ एवं व्याहृतयः प्रोक्ता व्यस्ताः समस्तानां प्रजापतिः ॥ ओङ्कारः सार्वदेवत्यः पारमेष्ठ्यो ब्राह्मो दैवो वा अध्यात्मिकः ॥ तत्तत्स्थाना अन्यास्तद्विभूतयः कर्मपृथक्त्वाद्धि पृथगभिधानस्तुतयो भवन्ति ॥ एकैव वा महानात्मा देवता ॥ स सूर्य्य इत्याचक्षते स हि सर्वभूतात्मा ॥ तदुक्तमृषिणा सूर्य्य आत्मा जगतस्तस्थुषश्चेति तद्विभूतयोऽन्या देवताः ॥ तदप्येतदृषिणोक्तम् इन्द्रं मित्रं वरुणमग्निमाहुः" इति ॥

सत्यार्थुवाच ॥

इन्द्रादीन् सूक्तकर्त्तारो भिन्नान् देवान् न मेनिरे ॥
विभूती ब्रह्मणश्चित्रं युक्तिसिद्धं न भाति मे ॥ ६१८ ॥
अमी चेत् परमात्मानमद्वितीयमवेदिषुः ॥
विभूतीस्तर्हि सन्त्यज्य स्वयं तं नाप्नुवन् कुतः ॥ ६१९ ॥
ते वह्नीन्द्रादयो देवाः सन्ति ब्रह्मविभूतयः ॥
इत्येतन्मतम् अन्ये तु विद्वांसः पश्चादकल्पयन् ॥ ६२० ॥
यदा हि वैदिकान् मन्त्रांश्चक्रुः प्रज्ञाः पुरोधसः ॥
तदा परात्मनो बुद्धिरत्यन्ता नाम भारते ॥ ६२१ ॥
पश्चात्तु देवतातत्त्वमन्विच्छन्तो मनीषिणः ॥
एकत्वं ब्रह्मणो मन्तुमारभन्त विचारणात् ॥ ६२२ ॥
यच्छ्रौतोपनिषत्सूक्ते ब्रह्मणः प्रतिपादनं ॥
तदप्यद्वैतवादित्वाद् विदन् मह्यं न रोचते ॥ ६२३ ॥
अभिन्नं ब्रह्मणो विश्वमिति यत् तत्र मन्यते ॥
तद् युक्तिबाधितं मन्ये मोहजन्यत्व सर्वथा ॥ ६२४ ॥
पश्चात्तु नौ समालापो यदा वेदान्तमुद्दिशेत् ॥
तदानीं विस्तरादस्य करिष्यावो विचारणं ॥ ६२५ ॥
यत् सूर्य्योद्देशकं वाक्यं श्रुत्यनुक्रमशीलता ॥
वेदानुद्रियते तस्य भावं वच्मि यथामति ॥ ६२६ ॥ यथा ॥

ऋग्वेदस्य १ अष्टके ११५ सूक्ते १ ऋक् ॥

"चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः आप्रा

द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगतस्तस्थुषश्च" इति १।

अत्रालोकाकरः सूर्यो ग्रीष्मकारी फलप्रदः ॥

नाकादि खांशुभिर्व्याप्नोदिति मात्रं विवक्षितं ॥ ७२७ ॥

अस्याश्चात्मशब्दो हि रूपकत्वेन कथ्यते ॥

सूर्यस्य जगदात्मत्वम् अर्थतो न विवक्ष्यते ॥ ६२८ ॥

वेदविद्वानुवाच ॥

शैवानां वैष्णवानाञ्च मिथो बुध्वा विपर्य्ययं ॥

भवांस्ततः पुराणानामप्रमाण्यमपोहते ॥ ६२९ ॥

परन्तु यो भवद्बुद्धौ विपर्य्यायः प्रतीयते ॥

विरोधाभास एवासौ विरोधो वास्तवस्तु न ॥ ६३० ॥

ते वैष्णवा हि शैवाश्च नाममात्रविलक्षणं ॥

सेवन्ते परमात्मानमेकमेव सनातनं ॥ ६३१ ॥

सत्यार्थुवाच ॥

शैवानां वैष्णवानाञ्च पञ्चलक्षणकारिणां ॥

यः प्राहतद् विपर्य्यायो मह्यं भाति स वास्तवः ॥ ६३२ ॥

शैवाः शिवं निजैः कैश्चिदवच्छिन्नं विशेषणैः ॥

बोधन्तः परमात्मानम् अद्वितीयमिमं विदुः ॥ ६३३ ॥

विष्णुं गुणैरवच्छिन्नं वैष्णवास्तु विलक्षणैः ॥

विदन्तः परमात्मत्वं केवलस्य हरे र्विदुः ॥ ६३४ ॥

गुणै र्विशिष्टयो र्भिन्ने र्देवयोर्भिन्नयोस्तु ये ॥

आहुः पृथक् परात्मत्वं तेषां स्यात् सम्मतिः कथं ॥ ६३५ ॥

यं शैवाः शास्त्रकर्त्तारो विवादं वैष्णवैः सह ।
अकार्षुर्वासवः सोऽभूद् न तु जीवात्मको रणः ॥ ६३६ ॥
स्वेष्टदेवमाहात्म्यं वीर्त्तयन्तो हि यत्नतः ॥
अमी परेष्टदेवस्य तत्स्तोतृंश्चावमेनिरे ॥ ६३७ ॥
एवं पुराणकर्त्तारः स्वं विवादं निरर्थकं ॥
येनाविदुस्तदाऽन्ये तं कुतो विदुरवासवं ॥ ६३८ ॥
शैवाः पुराणकर्त्तारो वैष्णवाश्चोभये निजं ॥
शास्त्रं ब्रह्मास्यसम्भूतमृषिप्रोक्तं प्रचक्षते ॥ ६३९ ॥
मतं तु वैष्णवं विद्वन् ब्रह्मोक्तं यदि विद्यते ॥
तदा मतस्य शैवस्य जायते पौरवेयता ॥ ६४० ॥
शैवं तु चेन्मतं तथ्यं ब्रह्मप्रोक्तञ्च मन्यते ॥
निःशङ्कं वैष्णवः पश्चात् पौरवेयस्तदा भवेत् ॥ ६४१ ॥
परन्तु वस्तुतो विद्वन्निमे पौराणिके मते ॥
उभे विमोहसञ्जाते आसाते नात्र संशयः ॥ ६४२ ॥

वेदविद्वानुवाच ॥

स्वदेशीयानि शास्त्राणि प्रोदितानि महर्षिभिः ॥
आबाल्यादद्यपर्यन्तं भक्त्यमादृतवानहं ॥ ६४३ ॥
तत्र प्रत्नैर्बुधैः शुद्धं धर्मवर्त्म प्रदिश्यते ॥
सम्यक् च तात्त्विकस्तत्र मुक्त्युपायो निरूप्यते ॥ ६४४ ॥
शास्त्राणां तादृशां श्रुत्वा खण्डनं भवता कृतं ॥
अहं कथं न खिद्येय स्वेष्टशास्त्रावहेलनात् ॥ ६४५ ॥

येषां ज्ञानप्रदैर्वाक्यैः शिक्षितोऽस्म्यधुनावधि ॥
कथं मन्येय शास्त्राणां तादृशां पौरुषेयतां ॥ ६४६ ॥
तथापि तत्त्वजिज्ञासुं भवन्तं न तु मत्सरं ॥
विज्ञाय शैववादस्य श्रोतुमिच्छामि विस्तरं ॥ ६४७ ॥

सत्यार्थुवाच ॥

स्वदेशोत्पन्नशास्त्राणां कृतं श्रुत्वा परीक्षणं ॥
भवान् खिन्नात्मकोऽस्तीति चमत्कारि न विद्यते ॥ ६४८ ॥
चिराय प्रीयते येषु विषयेषु दृशां मनः ॥
ते तेषां दूषणं नाशु स्वीकुर्वन्ति परैः कृतं ॥ ६४९ ॥
विशेषतो निजे धर्मे पैतृके त्वनुषङ्गिणः ॥
नराः प्रायः समे तस्य श्रोतुं नेच्छन्ति खण्डनं ॥ ६५० ॥
एतत्तु पूर्वतो ज्ञानन्नावादारम्भणाद् अहं ॥
यथाशक्त्यप्रिया वाचः सर्वास्त्यक्तुमचेष्टिषि ॥ ६५१ ॥
यावान् मयाऽधिको वादो वक्ष्यमाणोऽवशिष्यते ॥
तत्रापि भारतीं सूक्ष्मां प्रयोक्ष्येऽहं महाशय ॥ ६५२ ॥
अथो वेदादिशास्त्रोक्तनानाऽर्थानां विचारणात् ॥
सर्वाणि तानि शास्त्राणि परीक्षिष्य यथामति ॥ ६५३ ॥
आदौ वादोपयोगित्वात् परमेश्वरवर्णनं ॥
मया यदस्ति कर्त्तव्यं भवता तद् निशम्यतां । ६५४ ॥
अस्त्येक ईश्वरोऽनादिरप्रमेयः सनातनः ॥
निराकारः पवित्रात्मा सर्ववेदी दयामयः ॥ ६५५ ॥

स एव विश्वमसृजदिदं जिष्णु चराचरं ॥
सदा च पालयन्नस्ति प्रजाः प्राणि च धर्मतः ॥ ६५६ ॥
प्रजानां खेन कृष्टानां क्रियाः सर्वा विलोकयन् ॥
स लोकप्रासिता विद्वानुदासीनो न तिष्ठति ॥ ६५७ ॥
स रागद्वेषहीनोऽपि सत्सु कर्मस्वसत्सु च ॥
सत्स्वसत्सु च मर्त्येषु समदर्शी न विद्यते ॥ ६५८ ॥
स धर्माधर्मयोः साम्यममन्वानश्च कर्मणां ॥
फलानि न्यायतो दत्ते पक्षपातेन वर्ज्जितः ॥ ६५९ ॥
यावन्तः सुकृतो लोकाः स तावत्सु प्रसीदति ॥
सर्वेषु त्वप्रसन्नोऽस्ति कृत दुष्कर्मकर्त्तृषु ॥ ६६० ॥
कृतां कर्म्माणि सर्वाणि स्वयमेव विचारयन् ॥
स तत्फलानि सर्वेभ्य इहामुत्र च यच्छति ॥ ६६१ ॥
इदानीमीश्वरो दुष्टान् सहमानोऽपि मानवान् ॥
परत्र दण्डनं तेषां यथायोग्यं करिष्यति ॥ ६६२ ॥
तादृक्षसद्गुणाढ्यः सन्नीश्वरो नीतये कृतां ॥
कीदृक्षं चोदयेच्छास्त्रमिति पश्येत् स्वयं भवान् ॥ ६६३ ॥
मदीयस्वाशयो विद्वन् येन सम्यक् स्फुटो भवेत् ॥
तदर्थमत्र दृष्टान्तमेकं वक्ष्यामि लौकिकं ॥ ६६४ ॥
प्राक् कश्चित् सत्यसिंहाख्यो भूस्वामी मगधेऽवसत् ॥
दयालु धार्मिको विद्वान् सत्यसन्धः प्रजाहितः ॥ ६६५ ॥
स ज्येष्ठं रूपसिंहाख्यं स्वीयमात्मजमोकसि ॥

विद्यां शिक्षा स्वयं पश्चात् काशे शिक्षार्थमैरयत् ॥ ६६६ ॥
माऽभूत् कुसङ्गयोगेन दुराचारस्तु मे सुतः ॥
इत्येतदुत्सुकस्तातो बहुधा तमुपादिशत् ॥ ६६७ ॥
तथा स प्रस्थितो गेहाद् आगतश्च वराणसीं ॥
बुधस्य कस्यचित् पार्श्वे विद्याप्राप्तावचेष्टत ॥ ६६८ ॥
धनादिसम्पदं दृष्ट्वा सत्यसिंहस्य दुर्जनाः ॥
केचित् तदीर्ष्यया पूर्वास्तस्मिन्नेवाशिषमोऽभवन् ॥ ६६९ ॥
स पुत्रे प्रीयते स्वस्मिन्निति ज्ञात्वा तु ते शठाः ॥
तत्मूलो दूषयायेममुपायं समकल्पयन् ॥ ६७० ॥
ते मुद्रां सत्यसिंहस्य मुद्रया सदृशीं परां ॥
निर्माय तत्रिमां पत्रीमनुदत्तस्य सूनवे ॥ ६७१ ॥
तत्राहितोपदेशेन भूरिणा मोहकारिणा ॥
मनस्ते रूपसिंहस्य व्यसनायोदतेजयन् ॥ ६७२ ॥
कामादिनिग्रहो वत्स न कर्त्तव्योऽस्ति यौवने ॥
इत्यादिः कुत्सितो मन्त्रस्तस्यां पत्र्यामलिख्यत ॥ ६७३ ॥
विद्यायाः शिक्षणे तस्मिंस्तरुणे व्याप्ते सति ॥
असौ तत्पार्श्वमानिन्ये लिपिर्दूतेन केनचित् ॥ ६७४ ॥
आदौ दूतस्य वक्रेण वचसा वञ्चितो युवा ॥
स्वपित्रा लिखितां बुद्ध्वा तां पत्रीं मुदितोऽग्रहीत् ॥ ६७५ ॥
यदा तथ्यं तदन्तःस्थं मनोयोगेन सोऽपठीत् ॥
तदानीमाशु सन्देहस्तस्य चेतस्यजायत ॥ ६७६ ॥

साधु जितेन्द्रियो धीमान् वत्सलो जनको मम ॥
मदीयं सर्वथा सम्यक् परमं हितमिच्छति ॥ ६७७ ॥
सदा वेश्यादिसंसर्गाद् दूरे तिष्ठ मम प्रिय ॥
वत्सेति प्रस्थितेः काले स भूयो मामुपादिशत् ॥ ६७८ ॥
तादृक् सन् मे पिता साधुरेतल्लिप्यन्तरे स्थितां ॥
सुमन्त्रां मदाचारदूषणाय लिखेत् कथं ॥ ६७९ ॥
कदापि कुत्सितां पत्नीमिमां मे नालिखत् पिता ॥
मद्दृष्टाऽन्यस्तु कोऽपीति सुष्ठु जानामि सम्प्रति ॥ ६८० ॥
इत्युक्त्वाऽसौ युवा दूतमपृच्छत् पत्रवाहकं ॥
मां ब्रूहि त्वं कुतः कस्य पत्रिकां प्राप्तवानिति ॥ ६८१ ॥
एतन्निशम्य दूतस्तु वचनः प्रत्यभाषत ॥
अहं तां त्वत्पितुर्हस्तात् तद्गृहे लब्धवानिति ॥ ६८२ ॥
पुनस्तु तन्मुखं दृष्ट्वा रूपसिंहस्तथाऽस्मरत् ॥
मत्तातवैरिदासोऽयं प्रागहं दृष्टवानिति ॥ ६८३ ॥
एतत् स्मरन् युवा पत्रीं स्वपितुर्दिष्टभिरीरितां ॥
न तु स्वेनेरितां पित्रा निःसन्देहमबुध्यत ॥ ६८४ ॥
पश्चादल्पेषु घस्रेषु व्यतीतेष्वपरां लिपिं ॥
स्वतातकिङ्करानीतां वास्तवीं प्राप्तवानसौ ॥ ६८५ ॥
स्वतातकिङ्करं साधुं सरलं सत्यवादिनं ॥
ज्ञात्वा युवा तु तद्वाक्ये श्रद्धत्तेऽसौ संशयोज्झितः ॥ ६८६ ॥
ततो लिपिं तदानीतां पठित्वा स सुमन्त्रयां ॥

तदन्तर्लिखितां प्राप्नोत् समीचीनां स्थितावस्थां ॥ ६८७ ॥

नुन्ना पिन्ना मदीयेन पत्रिकेयमसंशयं ॥

इति द्वाभ्यां प्रमाणाभ्यां तदन्तोऽसावबुध्यत ॥ ६८८ ॥

स पत्रवाहकं दूतं सरणं सत्यवादिनं ॥

साधुं विश्वास्यमन्नासीदित्येकं निश्चयास्पदं ॥ ६८९ ॥

लिपरर्थं स्वतातस्य सत्यभावानुसारिणं ॥

न तद्विरुद्धमापेति द्वितीयं निश्चयास्पदं ॥ ६९० ॥

अथो वेदादिशास्त्राणामनन्तानां परीक्षणे ॥

दृष्टान्तोऽयं मया विद्वन् यथानुद्धि प्रयोज्यते ॥ ६९१ ॥

दृष्टान्तप्रोक्तगो शिष्योः सत्यतायाः परीक्षणे ॥

युवा दूतस्य पत्रस्य कीदृशत्वं व्यचारयत् ॥ ६९२ ॥

तथैव सर्वशास्त्राणां प्रामाण्यस्य परीक्षणे ॥

शास्त्रस्य तत्प्रवक्तुश्च कीदृशत्वं विचार्यतां । ६९३ ॥

आद्याः के कीदृशाश्चासंस्तत्तच्छास्त्रप्रवर्त्तकाः ॥

ते सत्यवादिनः सर्वे सरणाश्चोत नाभवन् ॥ ६९४ ॥

शास्त्रप्रवर्त्तनार्थाय परेशेनेरिता वयं ॥

इत्येतत् ते स्वयं प्रोचुरुत नैवमवादिषुः ॥ ६९५ ॥

वेदात्मनः परेशेन प्रेषितांस्तेऽवदंस्तदा ॥

प्रमाणं तत्र ते दातुमशक्नन्नुत नाशकन् ॥ ६९६ ॥

मनुष्यमात्रसामर्थ्यादधिका शक्तिरद्भुता ॥

अमीषु कापि निष्ठाऽऽसीद् उत कापि न निष्ठिता ॥ ६९७ ॥

इत्यादि शास्त्रवक्तॄणां समक्षानां परीक्षणं ॥
विद्वद्भिरस्ति कर्त्तव्यं सर्वैस्तत्त्वबुभुत्सुभिः ॥ पञ्चभिः कुलकं ॥ ६९८
पूर्वं त्वहं समक्षानां वशिष्ठादिपुरोधसां ॥
अन्यत्र शास्त्रवक्तॄणां तत्त्वं सर्वं यथार्थतः ॥ ६९९ ॥
अमीषां वास्तवी वार्त्ता पुराणादिषु नोच्यते ॥
अत्युक्तिदूषिता नित्यमहमूर्द्धमवादिनं ॥ ७०० ॥
शास्त्रप्रवर्त्तनार्थाय परमेशेन चोदिताः ॥
दूतास्तु आत्मनः प्रोचुरिति नैव प्रतीयते ॥ ७०१ ॥
मनुष्यमात्रसामर्थ्यादधिका शक्तिरद्भुता ॥
तेषामासीदिति केनापि प्रमाणेन न सिध्यति ॥ ७०२ ॥
परस्य तत्त्वरिक्षायां चित्रार्थानां विलोकनात् ॥
तद्दत्तर्वक्तिदूतानामसत्यत्वं प्रतीयते ॥ ७०३ ॥
इत्यादिकेन वादेन पूर्वोक्तेन यथामति ॥
अन्यत्र शास्त्रवक्तॄणामप्रामाण्यमसाधकं ॥ ७०४ ॥
अथो शिष्योत्तमोरर्थं दृष्टान्तोक्तौ युवा यथा ॥
पर्वोक्तं तथा कार्यं शास्त्रोक्तार्थपरीक्षणं ॥ ७०५ ॥
सा कुत्सितार्थिका पत्नी मत्पिता शुद्धचेतसा ॥
नुन्ना न सम्भवेदित्थं युवा न्याय्यमतर्कयत् ॥ ७०६ ॥
शास्त्राणामीश्वरोक्तत्वं सम्भवत्युत नेति तु ॥
तत्रोक्तमर्थमालोच्य करिष्यावो विचारणं ॥ ७०७ ॥
प्रजानां चित्तमर्मज्ञो धर्मात्मा परमेश्वरः ॥

शुद्धाचारान्वितां नृणां चित्तशुद्धिमभीप्सति ॥ ७०८ ॥
मामेकमन्तरा तथ्यं विश्वकर्त्तारमीश्वरं ॥
कोऽप्यन्यो नार्चतां देव इति चादिशतीश्वरः ॥ ७०९ ॥
अथोऽर्थोऽत्रत्यशास्त्रोक्तश्चित्तशुद्धिप्रवर्द्धकः ॥
तथेश्वरार्चनादेशो चोत नेति विलोक्यतां ॥ ७१० ॥
भूयोऽत्रत्येषु शास्त्रेषु वेदाद्येषु दिवौकसां ॥
भूरीणा मर्चना मर्त्यैः करणीया प्रदिश्यते ॥ ७११ ॥
ऋगादिवेदसूक्तेषु वह्नि र्वायुः शचीपतिः ॥
अनर्चाश्चापरे देवाः समर्च्यन्ते मुहु र्मुहुः ॥ ७१२ ॥
ऋग्येकस्यां मया पूर्वमुद्धृतायां दिवौकसः ॥
महत्त्वाद्येन भेदेन प्रशस्यन्ते चतुर्विधाः ॥ ७१३ ॥ यथा ॥
"नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः
यजाम देवान् यदि शक्नवाम मा ज्यायसः
शंसमा वृक्षि देवाः" इति ऋग्वेदे १ अष्टके १७ सूक्ते १३ ऋक्
अनर्चानान्तु देवानामर्चनायाः प्रचोदनात् ॥
सूक्तानां संहिता मह्यमीश्वरोक्ता न भासते ॥ ७१४ ॥
श्रौतीषूपनिषत्सूक्तं यत्तु वेदान्तिकं मतं ॥
अग्रेऽस्याहं करिष्यामि यथाबुद्धि विचारणं ॥ ७१५ ॥
आदौ तु यत् पुराणेषु ब्रह्मविष्ण्वादिवर्णनं ॥
क्वचिद् विलोक्यते तस्य करणीयं विचारणं ॥ ७१६ ॥
स्वीयां कन्यां प्रति ब्रह्मा निन्द्यं कर्माचचार यत् ॥

ब्रह्मोतु विस्तरं तस्य भवान् भागवतोदितं ॥ ७१७ ॥ यथा

"वाचं दुहितरं तन्वीं स्वयम्भूर्हरतीं मनः ॥

अकामां चकमे क्षत्तः सकाम इति नः श्रुतं ॥ २८ ॥

तमधर्मे कृतमतिं विलोक्य पितरं सुताः ॥

मरीचिमुख्या मुनयो विस्रम्भात् प्रत्यबोधयन् ॥ २९ ॥

नैतत् पूर्वैः कृतं त्वद्ये न करिष्यन्ति चापरे ॥

यस्त्वं दुहितरं गच्छेरनिगृह्याङ्गजं प्रभुः ॥ ३० ॥

तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो ॥

यदृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते ॥ ३१ ॥

तस्मै नमो भगवते य इदं स्वेन रोचिषा ॥

आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति ॥ ३२ ॥

स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन् ॥

प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा" ॥ ३३ ॥

इति भागवतस्य ३ स्कन्धे १२ अध्याये ॥

यः कर्म तादृगाचारीद् अपवित्रं प्रजापतिः ॥

स गृह्यमानसै मंत्रैः पूजनीयः कथं भवेत् ॥ ७१८ ॥

तन्निन्द्यकर्मकृद् ब्रह्मा परमात्मा न विद्यते ॥

अतः स कामनिर्मोऽभूदिति कश्चिद् बुधो वदेत् ॥ ७१९ ॥

तत्राहमुत्तरं दद्यां तस्मिन् भागवते स्वयं ॥

परात्मा यो मतः कृष्णः सोऽपि कामातुरः स्मृतः ॥ ७२० ॥

पूर्वः परेश्वरो यस्मिन्नवतीर्णः प्रकल्प्यते ॥

स ह्यन्योऽप्यसदाचारात् निन्द्योऽभूदिति सिध्यति ॥ ७२१ ॥
यस्तादृशानि कर्माणि निन्दार्हाणि समाचरत् ॥
कदापि तस्य ह्यन्यस्य पारमात्म्यं न सम्भवेत् ॥ ७२२ ॥
यस्मिंस्तादृंशि कर्माणि तारोप्यन्ते परात्मनि ॥
तच्छास्त्रस्येश्वरोक्तत्वं सद्भिर्मन्तुं न शक्यते ॥ ७२३ ॥
यस्मिंश्च तादृशी पूजा देवतानां प्रदिश्यते ॥
कदापि तादृशं शास्त्रमीश्वरो नह्युपोदयत् ॥ ७२४ ॥
मत्पिता शुद्धचित्तेन न नुन्नेयसतिप्रियः ॥
इत्थं दृष्टान्तनिर्दिष्टो युवा न्याय्यमतर्कयत् ॥ ७२५ ॥
तथा येष्वीश्वरानर्हः शास्त्रेष्वर्थो विलोक्यते ॥
न तानीशेरितानीति तर्कणीयं मनीषिभिः ॥ ७२६ ॥

वेदविदानुवाच ॥

याऽऽपत्तिः ह्यन्यमुद्दिश्य भवता क्रियतेऽधुना ॥
पुरा तस्याः परीहारं शुक्रो भागवतेऽकरोत् ॥ ७२७ ॥

यथा भागवते १० स्कन्धे २९ अध्याये

राजोवाच ॥

"संस्थापनाय धर्मस्य प्रशमायेतरस्य च ॥
अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥
स कथं धर्मसेतूनां वक्ता कर्ताऽभिरक्षिता ॥
प्रतीपमाचरद् ब्रह्मन् परदाराभिमर्शनं ॥
आप्तकामो यदुपतिः कृतवान् वै जुगुप्सितं ॥

किमभिप्राय यतन्नः संशयं छिन्धि सुव्रत ॥

शुक उवाच ॥

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसं ॥
तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥
नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः ॥
विनश्यत्याचरन् मौढ्याद् यथाऽरुद्रोऽब्धिजं विषं ॥
ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित्॥
तेषां यत् स्ववचो युक्तं बुद्धिमांस्तत् समाचरेत् ॥
कुशलाचरितेनैषामिह स्वार्थो न विद्यते ॥
विपर्ययेण चानर्थो निरहंकारिणां प्रभो ॥
किमुताखिलसत्त्वानां तिर्यङ्नर्त्रदिवौकसां ॥
ईशितुश्चेशितव्यानां कुशलाकुशलान्वयः" इति ॥

सत्यार्युवाच ॥

राज्ञः शंकां शुको येन परिहर्तुमचेष्टत ॥
सा शंका तेन तस्यैव परिहर्तुं न शक्यते ॥ ७२८ ॥
गीतायां यद् वचः कृष्णो ब्रुवाणः स्वयमुच्यते ॥
तेनैव भवति स्पष्टा शुकवाक्यनिराकृतिः ॥ ७२९ ॥
तथाच गीतायां तृतीयाध्याये विंशतितमादयः श्लोकाः ॥
"कर्मणैव हि संसिद्धिमास्थिता जनकादयः ॥
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥

स यत् प्रमाणं कुरुते लोकस्तदनुवर्त्तते ॥
न मे पार्थास्ति कर्त्तव्यं त्रिषु लोकेषु किंचन ॥
नानवाप्तमवाप्तव्यं वर्त्त एव च कर्मणि ॥
यद्यहं हि न वर्त्तेय जातु कर्मण्यतंद्रितः ॥
मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्वशः ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहं ॥
सङ्करस्य च कर्त्ता स्यामुपहन्यामिमाः प्रजाः ॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वंति भारत ॥
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम्" इति ॥
ब्रह्मोद्देशे स्वले पूर्वमुक्ते भागवतोद्धृते ॥
तदेवाऽऽह मरीच्याद्यास्तर्ज्जयन्तः प्रजापतिं ॥ ७३० ॥ यथा ॥
"तेजीयसामपि ह्येतन्न सुश्लोक्यं जगद्गुरो ॥
यद्वृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते ॥ १३ ॥
तत्ते नमो भगवते य इदं स्वेन रोचिषा ॥
आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति" इति भागवतं ॥
अत्रावधीयतां विद्वन् तेजीयान् सन्नपि स्वयं ॥
अतर्ज्यतात्मजै ब्रह्मा मरीच्याद्यैर्निजैरिति ॥ ७३१ ॥
तेजीयानपि चेद् ब्रह्मा निन्द्योऽभूत् काममाचरन् ॥
तेजोवत्त्वात् तदा क्षत्त्रो धर्मत्यागे प्रभुः कथं ॥ ७३२ ॥
यत् कर्त्ता रघुवंशस्य कालिदासोऽब्रवीत् कविः ॥
तदस्मिन् विषये वाक्यं प्रयोक्तव्यं विचारिभिः ॥ ७३३ ॥

यथा रघुवंशे १ सर्गे ३१ श्लोकार्द्धे ।

'यथः शुचे दर्शयितार ईश्वरा

मलीमसाम् आददते न पद्धतिम्' इति ।

वेदविद्यानुवाच ।

किमर्हतीश्वरः कर्त्तुं किं नार्हत्यप्रमेयधीः ।

इत्येतत् केन जानीयु र्मनुष्याः स्वल्पबुद्धयः ॥ ३२४ ॥

सत्यार्थुवाच ।

अमाधबुद्धिगाम्भीर्य्यः सर्वज्ञश्वेश्वरो नरैः ।

सम्यङ् न शक्यते ज्ञातुमिति खीक्रियते मया ॥ ३२५ ॥

यान् राजकर्मसूपायान् राजामात्याः प्रयुञ्जते ।

न मूर्खै राजनीत्यज्ञै र्बुध्यते तत्प्रयोजनं ॥ ३२६ ॥

तथा प्रयोजनं येषां नरै र्बोद्धुं न शक्यते ।

उपायांस्तादृशान् भूरीन् प्रयुङ्क्ते परमेश्वरः ॥ ३२७ ॥

नरेभ्यो महतीरन्याः प्रजा बुद्धिमतीः पुरा ॥

दृशालिखैव सोऽस्तीदधुनावधि शास्ति च ॥ ३२८ ॥

आवर्त्तकोटिविस्तीर्णो राजनीतिक्रमो विभोः ॥

जैत्रोक्तवर्त्तिनीः सर्वाः प्रजाः सम्यङ् नियच्छति ॥ ३२९ ॥

महान्तं तादृशं दिव्यं राजनीतिक्रमं कथं ॥

स्वल्पायुषां तनुः सम्यगवगच्छेत् कथां मतिः ॥ ३३० ॥

स्वदर्थसिद्धये मर्त्याः प्रयतन्तेऽचिरायुषः ॥

तमाशु प्राप्तुमिच्छन्तो न सहन्ते विलम्बनं ॥ ३३१ ॥

यान् प्राप्नतः परेशस्तु महतोऽर्थान् समीहते ॥
तान् प्रायशो विलम्बेन परिणामं नयत्यसौ ॥ ७४२ ॥
एको घण्टो हि तद्वृद्धौ सहस्राब्दसमो बुध ।
तथा सहस्रमब्दानामेकघण्टसमं मतं ॥ ७४३ ॥
मनुष्यो भूतले निष्ठः सर्वेषां पार्श्ववर्त्तिनां ॥
वस्तूनां रूपवर्णादि सम्यक् शक्नोति वीक्षितुं ॥ ७४४ ॥
परन्त्वदूरदर्शित्वात् सम्पूर्णायाः क्षितेरसौ ॥
अन्विद्यापादियुक्तायाः रूपं द्रष्टुं न कल्पते ॥ ७४५ ॥
तथाऽल्पदर्शिनो मर्त्याः प्रभोस्तैर्योक्यशासितुः ॥
प्रजाशिक्षिक्रमं सम्यगवगन्तुं न शक्नुयुः ॥ ७४६ ॥
अतः स्वेष्टार्थ सिद्ध्यर्थं कानुपायान् परेश्वरः ॥
प्रयोक्तुमर्हतीत्येतत् सम्यङ् मर्त्यैर्न बुध्यते ॥ ७४७ ॥
साधूनामैहिकं दुःखं दुष्टानामैहिकं सुखं ॥
विलोक्य क्वचिदेकेषां विस्मयो हृदि जायते ॥ ७४८ ॥
चेदीश्वरो जगच्छास्ति यथाकर्मफलप्रदः ॥
तर्हीदृग् दृश्यते कस्माद् न्याय्यशिक्षिव्यतिक्रमः ॥ ७४९ ॥
कृतो न साधुभिः सर्वैरैहिकं भुज्यते सुखं ॥
दुष्कृद्भिश्चैहिकं दुःखमित्याद्यं सन्दिहन्ति ते ॥ ७५० ॥ युग्मं ॥
विचारिभ्यस्तु तत्राऽऽनां दुःखसुखादिना ॥
प्रजानामीश्वरः स्वासां करोतीह परीक्षणं ॥ ७५१ ॥
अमुत्र तु प्रजाशिष्टेः परिणामो भविष्यति ॥

सत्क्रियायाश्च न्याय्यं तत्राप्यन्ति नरा इति ७५२ युग्मं ॥
तथा चेद्येन किं कार्यं किमकार्यं परात्मना ॥
इत्यल्पबुद्धयो मर्त्याः सम्यग् बोद्धुं न शक्नुयुः ॥ ७५३ ॥
तथापि लोकेश्वरानर्हाः सन्ति काश्चित् क्रिया इति ॥
मनुष्यैः शक्यते ज्ञातुं सद्भिरप्यल्पबुद्धिभिः ॥ ७५४ ॥
या देहि पापकर्मभ्यः सुक्रियासु प्रवीदति ॥
तादृशां सदसज्ज्ञानीं बुद्धिं सृष्टा व्यधाद् भवु ॥ ७५५ ॥
तया बुद्ध्या विवेकिन्या परमेश्वरदत्तया॥
मनुष्याः पारदार्यादिकर्मणां दौष्ठवं विदुः ॥ ७५६ ॥
चेत् तादृशानि कर्माणि पुमान् कोपि समाचरेत् ॥
तं सन्तः सम्मता भूत्वा भ्रष्टं ब्रूयुरसंशयं ॥ ७५७ ॥
अतो नराकृतिं धृत्वा पवित्रात्मा परेश्वरः ॥
तादृक्कर्माचरेदित्थं सतां बुद्धौ न सम्भवेत् ॥ ७५८ ॥
गरिष्ठे ईदृशे वादे परेशोद्देशके सदा ॥
विनीतेनात्मना विद्वन् भवितव्यं न संशयः ॥ ७५९ ॥
किञ्चात्रासंशयानोऽहं वच्मि यः पारदारिकं ।
मनुष्यमीश्वरं ब्रूयाद् ईशं निन्देदसाविति ॥ ७६० ॥
ये निन्द्यं तादृगाचारं कर्तुं शक्यं परात्मना ॥
मन्यन्ते ते जनास्तस्य न बोधन्ति पवित्रतां ॥ ७६१ ॥
य ईश्वरो नृणां धर्मं चित्तशुद्धिञ्च वाञ्छति ॥
असौ कथं स्वयं दद्याद् भ्रष्टाचारनिदर्शनं ७६२ ॥

तस्माच्च धीमता विद्वन् त्वया तत्वनुभत्सुना ॥
शम्भोस्य पारमेश्वर्यं ज्ञातु मन्तुं न युज्यते ॥ ७६३ ॥
तथा च मेषु शास्त्रेषु शम्भोस्यैश्वर्यमुच्यते ॥
अमूनि पौराणेयानि सर्वाणि स्युरसंशयं ॥ ७६४ ॥
शम्भोस्य यद्दुराचारः पुराणेषूच्यतेऽशुचिः ॥
तथा नाना दुराचारो महादेवस्य कथ्यते ॥ ७६५ ॥
पुराणपारगैः सर्वो ज्ञायते तस्य विस्तरः ॥
अतो न विद्यते तस्य वर्णनेन प्रयोजनं ॥ ७६६ ॥
तादृशस्यासतो यत्र शिवस्यैश्वर्यमुच्यते ॥
अमीषामपि शास्त्राणां तर्क्यते पौराणेयता ॥ ७६७ ॥
येऽमी पुराणकर्त्तारो दुष्कर्माणि परेश्वरे ॥
तादृग्यारोपयामासुस्ते सत्त्वं तस्य नाविदुः ॥ ७६८ ॥
महातेजस्विनं कश्चिद् विशिष्टं मानुषैर्गुणैः ॥
प्रकल्प्यते त्वया मत्या परमेशमचक्षत ॥ ७६९ ॥
यत्कारणात् पुराणानां पौराणेयत्वमूह्यते ॥
मतानि तत्र तादृंशि विलोक्यन्तेऽपराण्यपि ॥ ७७० ॥
देवाख्याकीर्त्तनाद्येन नृणां दुष्टहृदामपि ॥
अशेषपापसंशुद्धि र्भवतीत्युच्यते क्वचित् ॥ ७७१ ॥

यथा विष्णुधर्मतत्वे ॥

'यस्यायुधस्य नामानि सदा सर्वत्र कीर्त्तयेत् ॥
नाशौचं कीर्त्तने तस्य स पवित्रकरो यथा ॥

हरिर्हरति पापानि दुष्टचित्तैरपि स्मृतः ॥
अनिच्छयाऽपि संस्पृष्टो दहत्यग्निर्हि पावकः' इति ॥
मज्जनादिस्नानमात्रेण तीर्थयात्रादिनाऽपि च ॥
पापानां जायते शुद्धिरित्यपि क्वचिदुच्यते ॥ ७७२ ॥
पुमान् कुमार्गमत्यक्त्वा मानसीं शुद्धिमन्तरा ॥
लभेत पापसंशुद्धिमित्यत्यन्तमसम्मतं ॥ ७७३ ॥
कुमार्गत्यागिनां पुंसां पापशुद्धिर्भवेद् यदि ॥
तर्ह्यन्यो न त्यजेत् कोऽपि चित्तशुद्धौ यतेत वा ॥ ७७४ ॥
परेश्वरेण मर्त्यानां चित्तशुद्धिमभीप्सता ॥
इतादृशं मतं प्रोक्तं इति विद्वन् सम्भवेत् ॥ ७७५ ॥

वेदविद्यानुवाच ॥

भवान् यदाह तन्नास्ति शास्त्राणां वास्तवं मतं ॥
स्वर्गेष्वन्येषु भूयो हि चित्तशुद्धिः प्रदिश्यते ॥ ७७६ ॥

सत्यार्थ्युवाच ॥

स्वर्गेष्वन्येषु शास्त्राणां चेतःशुद्धिः प्रदिश्यते ॥
इत्यस्य निह्नवो विद्वन् कोऽपि न क्रियते मया ॥ ७७७ ॥
परन्त्वापत्तिमेतर्हि यान्युद्दिश्य वदाम्यहं ॥
तेषु स्वर्गेषु न क्वापि चित्तशुद्धिः प्रदिश्यते ॥ ७७८ ॥
अपस्नानादिमात्रेण पापशुद्धिरवाप्यते ॥
शुद्धिं विनाऽऽन्तरीमित्थं बुध्यते तत्त्वचाग्रयः ॥ ७७९ ॥
स्वर्गानां युष्मदुक्तानां मदुक्तानाञ्च दर्शनात् ॥

तत्तन्मध्य विपर्य्यायो महानस्तीति भाति मे ॥ ७८० ॥
शास्त्राणां तादृशं दृष्ट्वा विपर्य्यायं परस्परं ॥
ततोऽपि तर्कये तेषां सर्वेषां पौरुषेयतां ॥ ७८१ ॥
मुनीनां न्यायसांख्यादिसर्वदर्शनवादिनां ॥
अप्रामाण्यं यतो हेतो मन्ये तत् पूर्वमब्रुवं ॥ ७८२ ॥
एतर्हि दर्शनोक्तानां मतानामवलोकनात् ॥
तानीशोक्तानि वा नेति करवाव विचारणं ॥ ७८३ ॥
सर्वेषां तत्तदुक्तानां मतानां विस्तरं तु न ॥
पश्याव किन्तु मुख्यानां करवाव परीक्षणं ॥ ७८४ ॥
आदौ वेदान्तिभि र्यादृगद्वैतं प्रतिपाद्यते ॥
तत् सम्भाव्यस्ति वा नेति करणीयं विचारणं ॥ ७८५ ॥
बहुत्वमात्मनां नास्ति स्वस्वर्यक्तिमतिश्च या ॥
अस्ति मोहसम्भूता सेति वेदान्तिनो विदुः ॥ ७८६ ॥
मतं वेदान्तिनामेतद् विद्वन् नाङ्गीकरोम्यहं ॥
अत्रावधीयतां सर्वं यद् मया कथयिष्यते ॥ ७८७ ॥
यं सर्वे परमात्मानं स्वीकुर्वन्ति विचारिणः ॥
स चेतनोऽस्ति विश्वस्य स्रष्टा पाता नियामकः ॥ ७८८ ॥
नराणां यः स्वभावोऽस्ति पदार्थानाञ्च ये गुणाः ॥
तस्येच्छयैव ते सर्वे व्यधीयन्त न चान्यथा ॥ ७८९ ॥
अतः स्वव्यक्तिताबुद्धि र्नृषु यास्ति स्वभावजा ॥
असावाकस्मिकी नास्ति विहिता तु परात्मना ॥ ७९० ॥

विश्वस्य शासिता यद्यत् परमात्मा करोति तु ।
तत्तत् कस्यापि सिद्ध्यर्थं सदर्थस्य विधीयते ॥ ७९१ ॥
स नैवोपेक्षिता धीमानप्रमेयो मनुष्यवत् ।
कदापि लीलया कर्म न करोति निरर्थकं ॥ ७९२ ॥
स सत्यः सत्तमः पुण्यः पवित्रात्मा दयामयः ॥
कदापि मर्त्यवत् लीया न विमोहयति प्रजाः ॥ ७९३ ॥
यदत्र मानुषा लोके सुखदुःखादि भुञ्जते ॥
तत् सर्वं वास्तवं विद्वन् विहितं परमात्मना ॥ ७९४ ॥
समस्ता आत्मनोऽन्येभ्यो भिन्नान् बोधन्ति मानुषाः ॥
अयं दासोऽस्ति मेऽसौ तु मम स्वामीति ते विदुः ॥ ७९५ ॥
यदिच्छेयं तथा कार्य्यां नियन्ता कोपि नास्ति मे ॥
प्रजाराज्योरभेदोऽस्ति चेति कोपि न बोधति ॥ ७९६ ॥
यद्यां परस्पराभेदं कोपि मन्येत यद्यपि ॥
तथापि नाचरेल्लोके स्वकुलेरनुसारतः ॥ ७९७ ॥
तादृक्प्रतानुसारेण कोपि चेत्तु समाचरेत् ॥
तदीया लौकिकी यात्रा तर्हि सेढुं न शक्नुयात् ॥ ७९८ ॥
तस्माच्च ये मिथो नद्यां भेदमाङ्गस्वास्तवं ॥
तद्वास्तवत्वमेतेऽपि स्वीकुर्वन्ति स्वकर्मभिः ॥ ७९९ ॥
यावच्च मानुषा जीवं यापयन्ति महीतले ॥
प्रजा राजादिभेदोऽयं तावत् तैरनुभूयते ॥ ८०० ॥
प्रजाहि दुर्बला यावदत्र जीवति भूतले ॥

तावद् बलीयसो राज्ञो बलाद् मोक्तुं न शक्यते ॥ ८०१ ॥
राजा कश्चिच्चनं धृत्वा कश्चवा चेत् प्रहारयेत् ॥
तदाऽवश्यं महापीडां पुरुषोऽनुभवेदसौ ॥ ८०२ ॥
प्रजाराज्ञोस्तु यो भेद इह लोकेऽवतिष्ठते ॥
स मर्त्यै र्विहितो नास्ति नियन्ता तु परात्मना ॥ ८०३ ॥
स एवानन्तसामर्थ्यो विभुस्त्रैलोक्यशासिता ॥
प्रजामयान् महीपानां वशे स्थापितवान् स्वयं ॥ ८०४ ॥
अतो विद्वन्नदृश्योऽपि परमात्मा स्वयं कथं ॥
अधीश्वरो नियन्ता च विद्यतेऽत्र न संशयः ॥ ८०५ ॥
भेदः परात्ममर्त्यानां स्वाम्यदास्यात्मकोऽस्ति यः ॥
स नश्यां मृत्युपर्यन्तमविकार्योऽवतिष्ठते ॥ ८०६ ॥
अतः सदास्यबुद्धिर्या नरैरत्रानुभूयते ॥
साऽमुत्र लोप्स्यतीत्येतत् कथा मुख्याऽनुमीयते ॥ ८०७ ॥
कथां परात्मश्रितत्वं परलोके विनंक्ष्यति ॥
इत्यस्य साधनं किञ्चिदपि कर्तुं न शक्यते ॥ ८०८ ॥
नाहं परात्मनो भिन्न इति यः कोपि मन्यते ॥
असौ परात्मनः सेवां सम्यक् कर्तुं न शक्नुयात् ॥ ८०९ ॥
परन्तु साध्यतं यस्य वशे मर्त्याः स्थिताः समे ॥
तत्सेवा ज्ञानिभिः सर्वै र्नितरां कर्तुमर्हते ॥ ८१० ॥
तस्माच्च प्रोदितं विद्वन्नेतद् वैदान्तिकं मतं ॥
त्रैलोक्यशासितुर्न्याय्यं प्रतिबध्नाति सेवनं ॥ ८११ ॥

तादृक् त्वमादरो यस्माज्जायते परमात्मनः ॥
अतः परात्मनो जातं मतमित्थं न सम्भवेत् ॥ ८१२ ॥
या स्वस्थचित्तबुद्धि र्नरेष्वस्ति स्वभावतः ॥
सा तेषां नीतये तेन विहितास्ति परात्मना ॥ ८१३ ॥
यस्यां स्वनीतये दत्तां बुद्धिं नानुसरेद् नरः ॥
असौ परात्मनाऽऽदिष्टं पथानं मोहितस्त्यजेत् ॥ ८१४ ॥
मार्गे स्वकल्पिते यस्तु शानशीलस्तथा व्रजेत् ॥
स्वाभीष्टसिद्धिमप्राप्य भ्रमध्वान्ते स्वयेदसौ ॥ ८१५ ॥
अतो वेदान्तिनामेतद् मतं त्यक्त्वा भ्रमोद्भवं ॥
भवान् स्वस्थचित्तबुद्धे विश्राम्यते न शङ्कतां ॥ ८१६ ॥

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चिराय नौ समायामः प्रवृत्तोऽस्मि महाशय ॥
भवान् संक्षेपतो ब्रूयात् तद्यद् अन्यद् विवक्षति ॥ ८१७ ॥

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बहुत्वमात्मनां सांख्ये न्यायशास्त्रे च मन्यते ॥
तदीयेऽस्मिन्मते विद्वन् सम्मतिं विद्धि मामिकां ॥ ८१८ ॥
सर्वेषामात्मनां यत्तु तयो र्नित्यत्वमुच्यते ॥
महद्वैतन्मतं मिथ्या निष्प्रमाणञ्च विद्यते ॥ ८१९ ॥
एतस्य विद्यमानस्य जन्मनः समयात् पुरा ॥
अविद्येऽहं कदापीति कोपि कर्तुं न शक्नुयात् ॥ ८२० ॥
परन्तु चेद् मनुष्याणामात्मानः प्रतिविद्यते ॥

कुतस्तद्धात्मनां सत्त्वं प्रात्मनं न स्मरन्ति ते ॥ ८२१ ॥
नित्यत्वमात्मनामेवं स्मृत्यभावाद् न साधितं ॥
अन्येन युक्तिरूपेण प्रमाणेन न सिध्यति ॥ ८२२ ॥
मद्बुद्धौ केवलं नित्यं परमात्मानमन्तरा ॥
त्रिलोक्यां क्वापि कोप्यन्य आत्माऽनादिर्न विद्यते ॥ ८२३ ॥
नित्यत्वं परमाणूनामपि नैयायिका विदुः ॥
नित्यत्वं प्रकृतेस्तद्वत् कपिलस्यानुयायिनः ॥ ८२४ ॥
उभे त्विमे मते मह्यं न रोचेते महाशय ॥
परेशमन्तरा किञ्चिदप्यनादि न विद्यते ॥ ८२५ ॥
नाशक्यतासतः स्रष्टुं जगदेतत् परात्मना ॥
इत्याऽऽ न्यायमन्तारस्तथा वेदान्तिनोऽपि च ॥ ८२६ ॥
अतः स वस्तुनः स्वस्मात् परमात्माऽसृजज्जगत् ॥
इदं ब्रह्मात्मकं विश्वमिति वेदान्तिनो विदुः ॥ ८२७ ॥
नवं किन्त्वीश्वरो नित्यैरणुभिः सृष्टवान् जगत् ॥
इत्याऽऽ न्यायवेत्तारो वेदान्तस्य विरोधिनः ॥ ८२८ ॥
किन्त्वीश्वरोऽसतो विश्वमेतत् स्रष्टुं न शक्तवान् ॥
इत्यत्र सम्मतिस्तेषामुभयेषां प्रतीयते ॥ ८२९ ॥
सिद्धान्तोऽयं तु ते विद्वन्नुभयैः सम्मतोऽस्ति यः ॥
स निर्मूलोऽस्ति मद्बुद्धौ निष्प्रमाणश्च सर्वथा ॥ ८३० ॥
नित्यं स्वयम्भुवं सर्वे यं मन्यन्ते मनीषिणः ॥
स सर्वशक्तिरप्यस्ति परमात्मा न संशयः ॥ ८३१ ॥

परन्तु वस्तुतस्तस्य सर्वशक्तित्वमस्ति चेत् ॥
कुतस्तच्छ्रीसतो विश्वमेतत् स्रष्टुं स नाशकत् ॥ ८३२ ॥
स्वयम्भुवोऽप्रमेयस्य सामर्थ्यं मातुमक्षमाः ॥
विपश्चितः कुतस्तस्य सामर्थ्यस्यावधिं विदुः ॥ ८३३ ॥
अतोऽसतो जगत् स्रष्टुं सर्वशक्तिः शशाक सः ॥
इत्यत्र संशयो विद्वन् विज्ञैः कर्तुं न युज्यते ॥ ८३४ ॥
तस्मात्तु वस्तुनो विश्वं परात्मा सृष्टवानिति ॥
मतं वेदान्तिनां मध्यमसम्भवं प्रतीयते ॥ ८३५ ॥
दृश्याः स्पृश्याश्च ये सन्ति पदार्था जगतीगताः ॥
तेऽनात्मरूपकाः सर्वे चैतन्येन च वर्जिताः ॥ ८३६ ॥
यश्चेतनोऽविकारश्च परमात्मा स्वभावतः ॥
सोऽचैतन्यमनात्मत्वं परिगम्य कथं व्रजेत् ॥ ८३७ ॥
अज्ञानां गोतमोक्ते तु नित्यत्वं खोक्तिते सति ॥
ईशस्य सर्वशक्तित्वं स्वतन्त्रत्वञ्च हीयते ॥ ८३८ ॥
रागादिभावनाशेन विना सिद्धिर्न जायते ॥
इति न्यायादिशास्त्रेषु सिद्धान्तत्वेन मन्यते ॥ ८३९ ॥
एतन्मतं तु मद्बुद्धौ भ्रमजन्यं प्रतीयते ॥
रागादिभावमात्रे हि कोऽपि दोषो न विद्यते ॥ ८४० ॥
ये ये रागादयो भावा नृषु सन्ति स्वभावतः ॥
ते स्वाभीष्टार्थसिद्ध्यर्थं यथीयन्त परात्मना ॥ ८४१ ॥

परेश्वरेण तेनैव अधीयन्ते जगत्पुजा ॥ ८४२ ॥
अतो रागादयः क्षेत्रु विषयेषु यथोचितं ॥
नरैः प्रयोक्तुमर्हन्ते सर्वैरेव न संशयः ॥ ८४३ ॥
विष्णोत्तमादिभेदेन विषया रागवर्जिताः ॥
न्यूनाधिक्येन रागेण सेव्याः सन्ति महाशय ॥ ८४४ ॥
सर्वोत्तमा हि यावन्तो विषयाः सन्ति तावतां ॥
सर्वाधिक्येन रागेण सेवा कार्या नरैः समैः ॥ ८४५ ॥
ये त्वन्ये विषयाः सर्वे तुच्छाः सन्ति स्वभावतः ॥
अमी न्यूनेन रागेण सेवितव्या न संशयः ॥ ८४६ ॥
धनादि श्रेयसी विद्या ज्ञानाद् धर्मश्च सत्तरः ॥
अन्येभ्यश्चेतनेभ्यश्च सत्तरः परमेश्वरः ॥ ८४७ ॥
अतो न्यूनेन रागेण धनं सेवितुमर्हते ॥
ततोऽधिक्येन विज्ञानं ततो धर्मोऽधिक्येन तु ॥ ८४८ ॥
यः सत्तमस्तु सर्वेषां विषयाणां परेश्वरः ॥
सर्वाधिक्येन रागेण सेवितव्यः स विद्यते ॥ ८४९ ॥
अनेकान् विषयान् नित्यमभीप्सन्नपि सौख्यिकान् ॥
तद्भोगं सम्यगासाद्य तृप्तिमात्मा न विन्दति ॥ ८५० ॥
परेशमन्तरा कोपि विषयोऽन्यो जगत्त्रये ॥
तृप्तेरात्मनां तृप्तै कल्पमानो न विद्यते ॥ ८५१ ॥
परेशप्रार्थिनो भावाः श्रद्धाप्रेमसमादराः ॥
अन्ये च तादृशा विद्वन् तृप्तु सन्ति स्वभावतः ॥ ८५२ ॥

दयामाहात्म्यसत्त्वादिविशिष्टत्वात् परेश्वरः ॥
तेषां प्रेमादिभावानां परमो विषयोऽस्ति च ॥ ८५३ ॥
अतो ऽस्मीदृशान् भावान् प्रेमादीन् परमेश्वरः ॥
स्वस्यैव सेवनार्थाय कृतवान् नात्र संशयः ॥ ८५४ ॥
अतः प्रेमादिकान् भावानीश्वरे ये प्रयुञ्जते ॥
जगत्स्थे ईश्वराभीष्टमाचरन्ति महाशय ॥ ८५५ ॥
ये सत्तमे तु तादृक्षे विषये सन्त्युदासिनः ॥
ते लोका ईश्वरस्येच्छां विरुन्धन्तीति भाति मे ॥ ८५६ ॥
यः स्वान् रागादिकान् भावानुच्छिनत्ति सर्वशः ॥
स आत्महिंसको भूत्वा स्वाङ्गमेकं लुलूषति ॥ ८५७ ॥
सर्वाङ्गसंयुतो मर्त्यो यस्तु कार्य्याय कल्पते ॥
तत्कार्य्यं छिन्नहस्तादिः पङ्गुः कर्त्तुं न शक्नुयात् ॥ ८५८ ॥
तथा रागादिकान् भावान् प्रयुञ्जानो यथोचितं ॥
नरः परेश्वरेष्टाय सर्वधर्माय कल्पते ॥ ८५९ ॥
हीयानां यस्तु भावानां समुच्छेदं चिकीर्षति ॥
स पङ्गुवत् परेशेष्टकार्य्यसिद्धौ न कल्पते ॥ ८६० ॥
परेश कृष्टभावानामप्रयोगाद् विरागिणः ॥
आत्मा जडत्वमापद्य हीनशक्तिः प्रजायते ॥ ८६१ ॥
अतो रागादिभावानां समुच्छेदेन मानुषाः ॥
स्वेष्टां सिद्धिं न गच्छन्ति प्रयोगेनोचितेन तु ॥ ८६२ ॥
यथा प्रेमादिभावानां विषयोऽस्तीश्वरोऽधुना ॥

तथा परत्र स स्याता प्रेमाद्यैः सेवनोचितः ॥ ८६३ ॥
लोपस्तेषां तु भावानां परलोके भविष्यति ॥
इत्यस्य साधनं किञ्चिदपि कर्त्तुं न शक्यते ॥ ८६४ ॥
एतस्मिन्नो समालापे विद्वन् यद्यदतर्कयं ॥
भवानपक्षपातेन तत् समस्तं विचारयेत् ॥ ८६५ ॥
स्वदेशीयेषु शास्त्रेषु दर्शनादिष्वविश्वसन् ॥
भवानन्यत्र कुत्रापि तत्त्वमन्वेष्टुमर्हति ॥ ८६६ ॥

वेदविद्यानुवाच ॥

एतद्देशीयशास्त्राणां खण्डनाय यथामति ॥
नानायुक्त्यात्मकैस्तर्कैरद्य चेष्टितवान् भवान् ॥ ८६७ ॥
स्वदेशोत्पन्नशास्त्राणां दूषणेनार्द्दितोऽपि सन् ॥
अहं भावत्कवादस्य करिष्यामि विचारणं ॥ ८६८ ॥
परन्त्वन्यत्यशास्त्राणि न विश्वासोचितानि चेत् ॥
तदा क्व व्याकुलात्माऽहं तत्त्वज्ञानमवाप्नुयां ॥ ८६९ ॥

सत्यार्थुवाच ॥

एताभ्यां वक्ष्यमाणाभ्यां प्रमाणाभ्यां सुसाधितं ॥
किमप्याप्येत चेच्छास्त्रं तर्हि श्रद्धोचितं भवेत् ॥ ८७० ॥
तच्छास्त्रस्येश्वरार्हेण सदर्थेन विशिष्टता ॥
इत्येतत् प्रथमं तस्य प्रमाणं ज्ञायते मया ॥ ८७१ ॥
अपौरुषेयसामर्थ्यस्थितिः शास्त्रप्रवर्त्तके ॥
इति द्वितीयमाचक्षे शास्त्रप्रामाण्यसाधनं ॥ ८७२ ॥

सच्छास्त्रमावहन् कोपि तदीशोक्तत्वसिद्धये ॥
शक्तिं चेदद्भुतां स्वस्यां ब्रूयात्तर्हि परीक्ष्यतां । ८७३ ॥
शक्तिस्तु वस्तुतस्तस्या निश्चीयेतातिमानुषा ॥
तदा तदुक्तशास्त्रस्य प्रामाण्यं निश्चितं भवेत् ॥ ८७४ ॥
विश्वास्यैः साधितं ग्रन्थैः पूर्वदृष्टान्तवादिभिः ॥
चेदीदृक् शास्त्रमाप्येत तर्हि विज्ञैर्विचार्य्यतां ॥ ८७५ ॥
तच्छ्रद्धां तु सर्वेषां भाग्योपायं प्रकाशयेत् ॥
तदा तद् गृह्यतां शास्त्रं सर्वैर्निस्तारलिप्सुभिः ॥ ८७६ ॥

वेदविद्वानुवाच ॥

स्वप्रोक्ताभ्यां प्रमाणाभ्यामाभ्यां प्रामाणिकीकृतं ॥
किमप्येतादृशं शास्त्रं किं जानाति स्वयं भवान् ॥ ८७७ ॥

सत्यार्थ्युवाच ॥

प्रामाणीद् यस्य शास्त्रस्य येषूक्तिस्तः प्रवर्त्तकः ॥
उभाभ्यां तद् मदुक्ताभ्यां प्रमाणाभ्यां विशिष्यते ॥ ८७८ ॥
अर्थः परेश्वरानर्हस्तत्र कोपि न दृश्यते ॥
कृत्स्नो धर्मोपकार्य्यस्ति तदुक्तोऽर्थस्तु सत्तमः ॥ ८७९ ॥
यः श्रीयेषूक्तु तच्छास्त्रं प्रावर्त्तद् महीतले ॥
सोऽपौरुषेयसामर्थ्यो विद्यते स्वयमीश्वरः ॥ ८८० ॥
विश्वास्यैः साक्षिभि दृष्टा कृत्स्ना तच्चरितावलिः ॥
तैरेव वर्णिता स्वेषु प्रबन्धेषु समार्प्यत ॥ ८८१ ॥
अमी च तत्कृता ग्रन्थाः प्रचलन्त्यधुनावधि ॥

खिस्तीयधर्मभक्तैश्च निपद्यन्ते निरन्तरं ॥ ८८२ ॥

सर्वत्र मामकं शास्त्रकीर्त्तयध्वं महीतले ॥

इत्येतदात्मनः शिष्यान् येशुखिस्तः समादिशत् ॥ ८८३ ॥

अतस्तत् सर्वदेशीयै र्ग्राह्यं शास्त्रं नरैः समैः ॥

इत्यत्र कोपि सन्देहो मम बुद्धौ न विद्यते ॥ ८८४ ॥

पुनस्तु वासरे यस्मिन्नावयोः सङ्गमो भवेत् ॥

तदा खिस्तीयशास्त्रस्य सर्वं वक्ष्यामि विस्तरं ॥ ८८५ ॥

मध्याह्नोपस्थिते र्हेतोः सूर्य्यतापस्तु साम्प्रतं ॥

क्लेशप्रदः प्रजातोऽस्ति प्रस्थातव्यमितो मया ॥ ८८६ ॥

मिथः समागमो यावन्न भवेत् पुनरावयोः ॥

तावद् मत्प्रोदितं वादं भवान् सम्यग् विचारयेत् ॥ ८८७ ॥

स्वयं परेश्वरो युष्मान् येन सत्ये नयेत् पथि ॥

तदर्थं तं विनीतेन प्रार्थयस्वात्मना मुहुः ॥ ८८८ ॥

दयालुः सोऽखिलान्मर्त्त्यान् सत्ये मार्गे निनीषति ॥

अतो वः प्रार्थनां शृण्वन् स प्रसन्नो भविष्यति ॥ ८८९ ॥

इत्युक्ते सादरं विप्रौ तौ प्रणम्य परस्परं ॥

दिदृक्षू पुनरन्योन्यं प्रतस्थाते स्वसद्मनी ॥ ८९० ॥

इति मतपरीक्षायां भारतवर्षीयशास्त्रविचारो नाम प्रथमः खण्डः ॥

२१ एकवर्त्ति १६४ श्लोकानन्तरसम्बद्धं यद् दुर्गाचार्यस्य वाक्यं तदभीष्यते ॥ यथा ॥

'विष्णुरादित्यः कथमिति यत आह त्रेधा निदधे पदम् निधत्ते पदम् निधानम् पदैः क्रमैः तत्र तावत् पृथिव्यामन्तरिक्षे दिवीति शाकपूणिः ॥ पार्थिवो ऽग्निर्भूत्वा पृथिव्याम् यत्किंचिदस्ति तदिक्रमते तदधितिष्ठति अन्तरिक्षे वैद्युतात्मना दिवि सूर्यात्मना ॥ यदुक्तम् तमू अक्षरन् त्रेधा भुवेकमिति ॥ समारोहणे उदयगिरावुद्यन् पदमेकमिधत्ते ॥ विष्णुपदे मध्यन्दिनेऽन्तरिक्षे ॥ मलयगिरस्य शृंगिरविर्यौर्णनाभ आचार्यो मन्यते ॥ एवं समूढमस्य पांसुरे ॥ अस्मिन् प्लावने एतस्मिन्नंतरीक्षे सर्वभूतदृष्टिहेतौ यन्मध्यमं पदं विद्युदात्मकं तत्समूढं अन्तर्हितं न नित्यं दृश्यते' इति ॥

एतस्यां व्याख्यातौ तेन प्रतीतायां मनीषिणा ॥
न वामनावतारस्य कोप्युद्देशो विलोक्यते ॥

॥ मतपरीक्षा ॥

। खिस्तीयमतप्रदर्शनात्मको द्वितीयः खण्डः ।

EXAMINATION

OF

RELIGIONS.

PART SECOND,

BEING AN EXPOSITION OF THE EVIDENCES OF CHRISTIANITY FOR HINDUS.

IN SANSKRIT VERSE, WITH AN ENGLISH TRANSLATION.

BY JOHN MUIR, Esq.

LATE OF THE BENGAL CIVIL SERVICE.

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MDCCCLIV.

Whatever has been found necessary in the course of six thousand years' experience, we have a right to ask of that which offers itself as the faith for mankind.

Rev. F. D. Maurice's *Religions of the World, &c.* 3rd Ed. p. 166.

PREFACE.

The general principles on which this Second Part of the "Examination of Religions" has been written are the same which I have already explained in the preface to the First Part.

An attention to these principles I conceive to be so important to the preparation of the only kind of books which can be suitable for the great mass of the people of India, that I am glad to have another opportunity of stating them.

In order to write in a manner intelligible to the Hindus, or in fact, to any other people, it is essential to bear continually in mind what they know and what they do not know; how they think, and reason, and feel. The Hindus, whether literate or illiterate, live in a region of thought as different from our own as can well be conceived. Their intellectual habits, their moral temperament, their religious ideas and traditions, their associations, their customs, are all distinct from ours: of much that we know they are inevitably ignorant, while they have many notions and much information with which we are unfamiliar: and many of their theories and of their principles of judgment and action are discrepant from ours.

It is a very unphilosophical, as well as, practically, an unpromising course, to address people so circumstanced just as we should address our own countrymen, or the people of any other European nation whose religion, philosophy, and culture, are either identical or cognate with our own. In writing for Hindus we must not write as if they understood things of which they are ignorant, or treat as recognized any truths which they would either controvert, or hesitate to receive as self-evident. On the contrary, we must directly and categorically explain to them whatever they do not know, and establish on reasonable grounds all those principles, which they may either refuse to admit, or fail to perceive. We must not suppose them to be acquainted with all the facts with which we are familiar, or imagine that they, as a matter of course, comprehend all the allusions which are intelligible to ourselves. We must endeavour to put ourselves in their place, and to view every thing from their stand-point. Thus only shall we succeed in making ourselves thoroughly and easily understood.

Further, we must endeavour to conciliate our readers, and carefully avoid every thing which might needlessly offend them. Zeal may dictate an opposite course; but charity, prudence, and even (when properly understood) duty, require us to curb zeal, and to weigh carefully the terms in which we characterize the tenets which we find it necessary to controvert. An indirect condemnation of error

will often be wise, where we had at first sight supposed that direct and open denunciation was necessary. And even when it may be necessary openly to denounce evil and error, this should be done in the way least likely to offend the national pride, jar on the prejudices, or wound the religious feelings of those we are seeking to persuade.

Yet again: we should as far as possible clothe our thoughts in such a garb as may be pleasing and attractive to those addressed; and with this view we should not scruple to sacrifice to some extent what we may consider to be the correct principles of taste, or to adopt a style of language more ornate and flowery than accords with the chaste standard of western expression.

In fine, while carefully avoiding all compromise of truth, we should seek more congenially to act on those apostolic precepts which I proceed to cite at length, and which a want of charity, catholicity, and large-hearted, many-sided sympathy with universal humanity, often lurking unsuspectedly in our own hearts, too frequently leads us to overlook. They are these:

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (not being without law to God, but under law to Christ);

*that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some.** *Give none offence, neither to the Jews, nor to the Greeks, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me even as I also am of Christ.*†

Let these dictates of inspired wisdom receive that honest and practical obedience which the most zealous and earnest antagonist of error cannot in theory deny that he is bound to accord.

I have endeavoured in the following pages to act on the first two, at least, of the principles just expounded; with what success, I must leave others to judge. I have explained on former occasions my reasons for writing in Sanskrit. Books composed in this polished and venerated language, though intelligible only to a few, are, on account of the value which attaches to this particular vehicle, far more acceptable and attractive to these few, than tracts written in any of the vernacular dialects: Sanskrit is looked upon by the Pundits as the medium of learned discussion, just as Latin was by the scholars of Europe before, and for some time, after the Reformation; and it has the additional prestige of being considered sacred and divine. The Pundits are an important and influ-

* 1st Corinth. ix. 19—22. † *Ibid*, x. 32 and 33.

ential class; and if the conversion to Christianity of even a few of their number should enable us to answer in the affirmative the question so likely to be put, *Have any of the rulers or of the Pharisees believed on him?*—we might hope that the effect of their example would determine to a great extent the conduct of the other classes of Hindus.

At the same time it is not to be forgotten that the Brahman, highly educated in the Sástras, has in some respects stronger prejudices and interests to withhold him from the reception of Christianity than the members of the other castes. Pride of learning, reverence for the sacred books of which he is the interpreter, contempt for a foreign creed, dread of incurring loss of position, hatred, and persecution by the desertion of his ancestral faith,—all these feelings must exist in the greatest force in the breast of a Brahman scholar, and excite in his mind a strong aversion to Christianity. Still, to assume the least, it will not be gainsaid that it is as much our duty to seek by every proper means to gain over this class, as it is to convert any other, to the side of truth; and it is equally clear that every class should be addressed through its most favourite medium, and in the style most suited to its taste.

But while I am led to write in Sanskrit from a persuasion of the utility of this course, as well as from an admiration of the language, I entertain the strongest desire to see suitable books on all subjects prepared in all the vernacular dialects for the

instruction of the Indian public. Few works of this description exist. Books adapted to the genius and existing culture of the native mind, regarding subjects from the native point of view, composed in a spirit of conciliation, and in a genial oriental style, have yet to be written. And until they are written, all efforts to diffuse European knowledge or the Christian religion through the means of the press, must be comparatively unsuccessful. No books but such as are popular and attractive will ever be extensively sought after.

By way of illustrating what I have urged, I may briefly mention the outlines and main features of a few works of various descriptions, which, it appears to me, might be written with some prospect of acquiring popularity among different classes of the Indian people. The suggestions now made have already been put forward, but are here repeated, as I wish to draw attention to them anew.

The agricultural communities, which compose the bulk of the population in India, are, like all other rustics, but very sparingly educated, and ignorant nearly of every thing but what passes under their own actual observation. Their knowledge extends little further than their own every day affairs, the ideas of distant cities and countries which they acquire by pilgrimages to different shrines, and the mythological legends which are either handed down from father to son, or derived from village Purohits, and from the itinerant Brahmans who recite

the Puranas.* It is of members of these rustic families that the whole of our Sepoy army is composed. Any thing, then, which concerns the Sepoy, must of necessity interest his family and acquaintances. It appears therefore that a book descriptive of a Sepoy's life, written in good and racy Hindee, and garnished with native proverbs, would stand some chance of popularity among the agricultural community.† It might contain a simple and graphic

* These persons are invited by wealthy men to hold recitations (styled *Kathá*) at their houses for a succession of days, during which they are entertained by their host, besides being rewarded with presents according to the extent of his resources, and their own eminence. Some of these Pauraniks are men of great eloquence and ability. Such is Bhâgavat Das, who lives to the eastward of Ghazipore, and whose range of itineration extends from the Benares Province to at least the central parts of the Doab.

He travels about in considerable state, with an elephant and a number of followers mounted on horseback. From what I have heard of his recitations, (or in his case they should rather be called sermons or lectures,) he appears to be a very popular Hindu preacher. In reading and expounding the Bhâgavata Purana (which is the most usual text book of such orators,) he takes occasion, I have understood, to animadvert in a very telling (and it is said, even abusive), manner on the various vices of his auditors, and exhorts them to subdue their worldly affections, and devote themselves to the service of the deity of whom they are votaries. The style employed in his discourses might afford some hints for the composition of effective missionary harangues and tracts. He is an adherent of the Ramanuja school.

† Until our village schools shall have made the printed Nagari character easy to the rustic population, all books, intended for their perusal should be lithographed in clear and large letters.

account of the Sepoy's enlistment, drill, accoutrements, duties, and of the arrangements by which his regiment was governed. The march of the corps to the principal stations in the provinces might be narrated, with descriptions of Agra, Delhi, Calcutta, and the several objects of interest, whether of an Indian or European character, which they present. The Regiment might then be taken to the principal scenes of modern Indian warfare, Nepaul, the Deccan, Bhurtpore, Burmah and eventually to the Punjab, and the several campaigns with their principal battles, and results, be narrated. The hero of the story might then take leave, and proceed on a tour to Gungootree, Kedarnath and Budrinath. Opportunities would thus be afforded for giving an outline of the geography of Northern India, and the adjacent countries, for describing the principal remains of antiquity, the sublime scenery of the Himalayas, the growth of the English empire, the principles of the English administration, the triumphs of European science, steam-vessels, railroads, electric telegraphs and so forth, and knowledge might be insinuated in a simple shape, adapted to the capacity of the readers for whose use the book was compiled. It might, with the view of giving it the greatest degree of liveliness, be written in the form of letters such as a Sepoy would address to his family at home, except that the style and ideas should be of a higher cast than could emanate from such a person. Variety and additional interest might be given to the book by suppos-

ing the Sepoy to be the member of a Zemindar's family, and by making one of his brothers narrate to him, either in letters, or on his return home on furlough, the history and issue of some fraudulent schemes devised by the enemies of the family for the purpose of depriving them of their property through the agency of the courts of law; with other domestic adventures. At length, the Sepoy, now promoted to the rank of a Soobadar Buhadoor, crowned with honours, and endowed with a good pension, might be conducted home to spend the remainder of his life in peace and comfort, to diffuse the blessings of knowledge and morality around him by his virtuous example, and by founding and superintending a school in his native village. The proposed work might be broken up into several parts which could be published separately.*

The story of the boyhood, education, after-studies and enquiries, and eventual conversion to Christianity of an intelligent young Brahman would form

* It might be difficult to find a person fitted to write on all the different subjects which such a book as this would embrace. But different persons might be found who could unite in executing it. There must be many military men who could compose the military and historical portions of the book, while a civilian might supply the narrative of the litigation, and so on. The great difficulty would be to find persons who could write *down to the capacities* of the rustic classes, in a genial spirit, and in thoroughly racy Hindee. How many tasks of this description might be efficiently executed by clever young Military officers, if they were only led to turn their time and talents to proper account!

a readable book for another class, viz. Brahmans more or less learned. The course of study pursued by students of Sanskrit, the nature and merits of the knowledge acquired, the discussions which the young Brahman might hold with others on the popular observances of his country, and the philosophical systems propounded by his teacher, his interviews with Christian missionaries, the gradual advances of his enquiring mind from error to truth;—all this, interspersed and enlivened with well executed descriptions of Native and English society and manners,—would form a vehicle for the inculcation of philosophical and religious knowledge, which might allure the Hindu reader to the careful consideration of the novel truths presented to his mind. Such a book should be written in an ornate and elegant style of Hindee, answering to the superior culture of the class addressed.

There is another section of the Hindus, I mean the Kayeths and a portion of the Brahmans, who, as having been instructed in the Persian language and literature, and having thus had their tastes formed on models common to them and the Mohammedans, would have to be addressed in a different language. In writing for them an ornate and flowery Oordoo, drawing largely on the Persian and Arabic tongues, would be the most suitable medium to adopt. Though these persons have imbibed many Mohammedan ideas, or at least ideas not proper to Hinduism, they are yet adherents of

the Brahmanical faith. Probably, however, their own religion has a looser hold on their convictions and affections than on those of Brahmans, they are thus in some measure prepared for the reception of Christianity by the Mohammedan ideas they have imbibed, without acquiring probably, any predilection for that religion as a whole. Treatises on the several branches of knowledge, and on the evidences and doctrines of Christianity, should be written for them specifically, composed, as regards style and topics, with reference to the foregoing peculiarities in their education and mental state.

I will only mention further, as a specimen of the sort of works which I should like to see composed, two which are suggested by the peculiarities of the Mohammedan religion and literature. The first is a treatise in which points of connexion would be found with the Mohammedans in the two facts, that they recognize the old Testament prophets as inspired men, and that the Arabic tongue has a close affinity with the Hebrew. This affinity between these two languages might be exhibited in detail; and occasion might hence be taken to state the contents of the prophetical books, and the testimony which they bear to Christ; and generally to unfold the true history of the Jewish state, and the true character of the Jewish religion. The second treatise I would propose is a history, or rather a descriptive account of the ancient Greeks, written with reference to Mohammedan ideas. The

Moslems have, as it is well known, derived their medical and mathematical science, as well as their metaphysical philosophy, from the Greeks. The names of Hippocrates, Galen, Euclid, Plato, and Aristotle are familiar to them. However bigotted and inaccessible to foreign ideas the Mohammedans may be, some interest might be excited in their minds by the true history of those celebrated men, by some accounts of their existing works, and the language in which they are written, and by some description of the Greek character, religion, manners, institutions, and achievements.

An interest thus excited and gratified might lead on to the study of true history, true philosophy, and true religion. In short our books must not only be adapted to the inhabitants of India in general, but specifically adapted in style and subject-matter to each class of those inhabitants.

The English version of the tract is literal, and, no doubt, frequently inelegant. It is primarily intended for the use of persons perusing the original Sanskrit; and of those who may desire to translate the treatise into any of the other languages of India.

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THE LORD REIGNETH.

(1.) GLORY be to that God who is unbeginning, everlasting, infinite, of boundless power, all-pervading, spiritual in his essence, of holy nature, and full of mercy. He the only unbeginning (one) created by his own power worlds (which were) before non-existent; and having formed various creatures, he caused them to dwell there to enjoy happiness. And wishing to create on earth one excellent, intelligent race to worship himself, that God produced the parents of the human race, perfect, and placed (them) upon earth. And the merciful Creator constantly preserves the race of men sprung from those progenitors; and according as each man acts, so does he recompense him. (5.) That merciful Lord beholding men fallen into the foul abyss of sin, sent His own most glorious Son from heaven to earth from a desire to deliver them. To Him, the supreme Creator of mankind, (their) preserver, governor, who distinguishes between good and evil, the deliverer, the helper of the fallen, be glory again and again ascribed by the human race.

I have before related the discussion on the subject of the examination of religions which two learned men living in Kāshī, meeting in spring on the river's bank, once carried on.

The flowery spring time having passed, the hot season, by which the face of the earth was burnt up, followed (it); violent winds, turbid with dust, blew; and a white line of clouds shone in the sky. But when two scorching months had passed, the rainy season sent forward its hosts; black clouds, about to sprinkle the earth, enveloped the whole circle of the heavens. (10.) Then a fierce storm, bearing (with it) an array of dust, rapidly advancing from the verge of the sky, filled the whole firmament with dust, and made day as dark as night. And letting a few bright drops of water fall on the thirsty dust, the clouds by degrees watered the whole earth with fertilizing streams of rain. And thence a cool wind arising refreshed the people who had been scorched by the heat; and the earth whose grass and the other adornments had been burnt up before, put on a fresh robe of green.*

In that rainy season the learned men before-mentioned (in the first part of this tract) Satyárthí and Vedavidwán again met.

For at that time Satyarthí, being desirous to see Vedavidwán again, came to the house of his friend in Kāshī. (15.) Being glad to see each other, after mutual salutations they sat down on the top of the house, and asked after each other's welfare. After conversing on a variety of subjects, Vedavidwán at length thus addressed Satyárthí.

Vedavidwán said:—I have, my friend, repeatedly considered in this interval all that you argued in our former discussion. And I will now state summarily the substance of all which in your argument appears to me established by reason. You rightly said that the wise should not admit without proof the superhuman origin of a religious book (Sâstra). (20.) If any

* The preceding verses are chiefly composed in the Indravans'a and other varieties of the Jagatí measure, with some in the Indravajra and Upendravajrá varieties of the Tristubh. The verses which follow are in the common Anustubh metre.

man say, "I am a messenger of God," intelligent persons should seek for a proof of his declaration. When the invisible God sends a message to men, he will commit to the messenger some sign to prove his messengership. For the merciful God wishes to lead men in the right way; we trust that he will preserve good men from error. But in the absence of a sign, how can men know whether "this man is a messenger of God, or a deceiver." It is often seen in the world that men, drawn by the desire of reputation or wealth, speak (what is) false, in order to attain the end they seek. (25.) Hence it is not improbable that some men, from the desire of wealth and so forth, may declare themselves to be messengers sent by God. Therefore no promulgator of a Sâstra can be authoritative without miraculous power surpassing the ability of men. And you are to understand that I also concur in what you said as to excellence of matter being the second mark of a Sâstra delivered by God. For God will never enjoin a Sâstra by which men, being deceived, will stray in a wrong path. But, no doubt, such a Sâstra will be given by God as will promote men's virtue and purity of heart. (30.) Wherefore if a man possessed of miraculous power declare a Sâstra pure in its contents to be delivered by God, he will be worthy of credit. Hence, whatever Sâstra is distinguished by these two proofs, comes from God, and is to be received by all mankind. But whatever Sâstra is not distinguished by these proofs, is of human origin, and is to be abandoned by intelligent men. You formerly reasoned that the whole collection of our Sâstras, from being devoid of these proofs, is unauthoritative. From considering your varied argument, my faith in the Sâstras of my own country has become somewhat diminished. But I wish to hear a detailed account of the religion named Christian, which you mentioned at the close of the former discussion. When did that Sâstra arise? Who was its author? Did miraculous power reside in him or not? Of what character were the first witnesses of his history? Were they

all veracious or deceitful? Was a connected account of his history composed, after ascertaining (the facts), by contemporary men, and quickly committed to books? Or did an uncertified story regarding him, received by mere oral tradition from former men, become current on earth? (40.) If you will give me a detailed account of all this, I shall be able to test the Sâstra declared by Christ.

Satyarthí said:—I will first, as you desire, recount succinctly the history of Christ and the rise of his religion; and afterwards state also the detail of the strong proofs by which the truth of his history is ascertained. But now again at the beginning of the discussion God should be entreated to grant success to us who are seeking after the true way. (Here follows a prayer.) O bountiful Giver of all blessings, Thou art thyself the crown of the blessings given by Thyself (45)! Bestow whatever Thou canst give, O compassionate (One); yet without attaining Thee, we shall be poor. And let all that Thou willest, be taken away; yet possessing Thee alone, we shall be rich.* Illuminate with Thine own light our mental vision, that we searching for the truth concerning Thee, may rightly find it.

There is a country called Judea situated on the western side of Persia, distant from Bhárata Varsha (India). There was in that country a city called Jerusalem, in which a spacious temple of God was resplendent. (50) Formerly a people named Jews lived there, and they worshipped one God without form. And there certain religious teachers commissioned by God, arose, separated from each other by intervals of time, and taught the people (their) duty. One of them named Moses, a renowned author of a Sâstra, enjoined various duties to be observed by the Jews. Afterwards, God repeatedly

* It will be perceived that these verses are a translation of the well-known lines in *Cowper's Task*.

"But O thou bounteous Giver of all good,
Thou art of all thy gifts Thyself the crown." &c.

appointed other great religious teachers, the bearers of his commands, to instruct them. They, beholding the people of their own country walking in evil ways, endeavoured by instruction to bring them into the right path. (55) And being taught by divine inspiration the particulars of future events, they declared beforehand many things which were to be thereafter. And whatever they, instructed by God, declared was to happen, and in whatever way,—received afterwards a complete fulfilment in that very manner. But especially they declared that a certain divine deliverer of the world would afterwards appear in their own country. And the Jews believing in the future fulfilment of the sayings of these religious teachers, constantly expected the manifestation of a Saviour. And at the time when the Christian religion arose, the Jews had an earnest longing for a deliverer. (60) For then the very powerful emperor of the world-conquering Romans ruled over the subject country of the Jews. They being impatient of the rule of a foreign emperor desired the independence of their own country. "The mighty deliverer spoken of by the prophets will appear and destroy the armies of the Romans;"—such was the hope that existed iu their minds. And they vainly thought that, displaying earthly majesty, he would make their race exceedingly powerful. For the Jews being generally devoted in heart to earthly glory, did not understand the true meaning of the words of the ancient religious teachers. (65) For their meaning was this, that a certain divine deliverer, descending to this earth, would rescue the human race from sin. But the Jews generally being undesirous of deliverance from the bondage of sin, sought only after freedom from bondage to the Romans.

While the Jews were thus expecting, devoted in their hearts to earthly grandeur, the expected deliverer of the human race suddenly descended in their country. Leaving his celestial abode, with his glory veiled, he appeared on earth: the men for whose deliverance he came were for the most part

ignorant of his advent. Leaving his own divine majesty, he appeared as a common man on the earth; in order that he might rescue fallen men, he assumed a human body. (70) That blessed deliverer of all nations obtained his auspicious and salutiferous birth upon earth when a cycle of about half a hundred years had elapsed after the rise of the era of Vikramaditya.

The account, fraught with great joy, of the manner in which the miraculous and beneficial birth on earth of the mighty deliverer occurred, is thus related in the Christian scriptures. There was a certain pure maid of that time, bearing the name of Mary. She being then young and unmarried, lived in the country of the Jews. Once a certain angel sent by God to that maid, suddenly approaching her, brought this wonderful message.

The angel said: "Blessing be to thee, O maid, who enjoyest great grace; God is thy helper, thou art blessed among women."

Satyárthí said: (75) The maid stood confused at the sight of this glorious angel; and he again said to her.

The angel said: "Be not, O Mary, perturbed with fear, for thou hast found great favour with God. Thou shalt conceive and bear a son, and by thee he shall then be called Jesus."

Satyárthí said: When she heard these and other words of the angel, being filled with amazement, she thus answered him:

Mary said: "How can that which you say be accomplished, since I have never had intercourse with a man?"

Satyárthí said: (80) Hearing these words of the maiden, indicating doubt, the glorious angel again answered her.

The angel said: "The holy Spirit of God shall come upon thee, and the power of the highest shall overshadow thee. Therefore the holy child which shall be born of thy womb shall bear the name of the Son of God."

Satyárthí said: Having announced to that happy maiden all this message fraught with blessings to men, the angel sent from God disappeared in the sky.

Then when the season of parturition had arrived, that good and pure and happy maiden, Mary, brought forth the holy and divine Son spoken of by the angel. (85) And as the angel had commanded his mother, the name of the child was called Jesus on the eighth day. And when he afterwards promulgated his religion on earth, his disciples called him also by the name of Christ. The divine deliverer of the people whom the Jews expected was denominated in their language Masíh, that is, anointed. But he who is called Masíh in the Jews' language, is designated by the word *Khrista* in the Greek tongue. Hence the mighty author of the Christian religion is known as Jesus Christ by the conjunction of two names.

(90.) Thereafter, as the age of the Son of God increased, he was more and more filled with divine knowledge. Once, when his age was twelve years, he went to the temple of God in his own country. Then that understanding child began to enter on a consideration of the scriptures of that country with the doctors who were sitting there. All who heard the questions which he put, and his answers, were astonished at his profound understanding.

In what occupations he passed his youth (is a matter) of which no detail is to be seen in the Christian scriptures.

(95.) But when he arrived at the age of thirty years, he began to proclaim his new way (religion). What kind of doctrine and what means of salvation he declared, will be hereafter described at length according to the scriptures.

The mighty son of God, though possessed of all power, relinquishing every earthly display of majesty, acted as (if he had been) a poor man. But desiring that all men should know that he was a true messenger sent by God, and the redeemer of men, Jesus, the mighty Lord, performed various supernatural works. To the blind he gave the wished-for sight; to lepers the wished-for purity of body; to the sick

the wished-for soundness of all their members; and he even bestowed life on the dead.*

(100.) If you wish to ascertain the truth in regard to these works, see the detail of them in the Christian scriptures. In order that you may without difficulty clearly understand their substance, I will here give one example of the works of Jesus.

Jesus, once passing along the road in the city of Jerusalem, attended by his disciples, saw a man born blind.† Being desirous of curing him, Jesus, possessed of mighty power, spat on the ground and thereby made clay. And anointing the blind man's eyes therewith he thus spoke; "Go to the pool of Siloam and wash thine eyes." (105.) He then having gone to that pool, and washed his eyes, returned with vision perfectly communicated to them. The men residing in the neighbourhood, seeing him possessed of sight, being filled with curiosity, began to speak to each other, saying the following and other things; "Is not this the man who formerly sat here on the road and begged?" Some of them said, "It is he," and others, "He is like him;" but he himself said, "I am he." Hearing this, they then said to that man who had acquired sight, "How didst thou obtain sight to thine eyes?" (110.) He answered, "A man named Jesus anointed my eyes with earth, and said, 'Go to the pond and wash thine eyes.' So I went to the pond, and having washed my eyes, I obtained sight." Then that man who had received sight was brought by certain persons to the Jewish rulers who were in that city.

But almost all these Jewish rulers were hostile to Jesus; —of which know that the following was the cause. These

* These three verses are in the Van'sastha and Indravan'sa metres.

† See the IXth Chapter of St. John's Gospel. The whole narrative is one of great graphic and dramatic power, exhibiting genuine traits of nature, on the part both of the man born blind and of the Pharisees.

men, though outwardly correct in the observances prescribed by their own scriptures, were almost all inwardly impure. (115.) Beholding their wickedness, Jesus, the holy teacher of the world, repeatedly reproved them openly on account of it. And the learned men of that country not knowing the true meaning of their own scriptures, invented various doctrines contrary thereto. Being displeased with all such their false doctrines, Jesus repeatedly engaged in refuting them. These Jews therefore regarded Jesus as one who sought to destroy their ancient religion. And as I have formerly related, they expected that a divine deliverer, the augmenter of the glory of their race, was about to come. (120.) But Jesus, though he manifested divine miraculous power, did not, nevertheless, increase the worldly splendour of his race. Therefore the chief of the Jews, desiring temporal glory, said, "This inglorious man is not our deliverer." From these and such like causes these Jews, being hostile to Jesus, sought to deny his miraculous power. And the day on which Jesus gave sight to the blind man was Saturday, (the sabbath,) a holy day of the Jews. For, practising a weekly rest on that day, the Jews did no worldly work. (125.) Wherefore, beholding Jesus healing sick persons on that day of rest, they frequently found fault with him. But Jesus considered that he ought certainly to perform works of righteousness upon that day of rest.

The blind man, therefore, being brought to those Jews, they asked him, "How didst thou obtain (thy) sight?" He said, "Jesus put mud upon my eyes, and having washed them, I then obtained sight." Then some of the Jews said, "This man is not sent from God, because he does not regard the day of rest." (130.) But others said, "How could a deceiver be able to do such wonderful works?" Thus a difference of opinion arose among them; but some, from prejudice, said again to the man (who had) before (been) blind;

The Jews said: "Since that man has thus given sight to thine eyes, what hast thou to say regarding him?"

Satyárthí said: Hearing this question of theirs, the man (who had been) formerly blind replied, "He is certainly a prophet." But those Jews did not believe in his previous blindness, and that he had obtained sight, till they had called his parents. (135.) Then, when his parents had come before them, the principal Jews proposed this question:

The Jews said: "Is this your son, who, ye say, was born blind? How then has he now obtained sight?"

Satyárthí said: The Jews determined that whosoever should confess Jesus to have been sent from God should be expelled from the assembly. Hence, being afraid of the rulers of the Jews who were hostile to Jesus, the parents of him (who had) formerly (been) blind spoke thus:

The parents said: "This is indeed our son; and he was born blind; but how he obtained sight, we do not know; (140) or who it is that gave him sight, is not matter of our cognizance. He is himself of age; let him he asked; he will tell."

Satyárthí said: Then the Jews summoning the man who had been formerly blind, and seeking again to prove him, said:

The Jews said: "Fearing God, confess the truth: we know well that that man is a sinner."

Satyárthí said: Hearing these guileful words of the chief of the Jews, the enemies of Jesus, the man who had before been blind replied:

The man who had before been blind said: "Whether he is a a sinner or not I know not: but thus much I know, that having been formerly blind, I now see."

Satyárthí said: (145.) Then they again said to him, "what did he do to thee? How did he give sight to thine eyes?" But the man who had formerly been blind, being displeased at such examination made by those unbelieving men, answered thus:

The man said: "I have told you, but ye did not hear; why are ye desirous to hear it again? Do ye also wish to become his disciples?"

Satyárthí said: Hearing this speech of his, the Jewish rulers, filled with anger, abusively spoke:

The Jews said: "Thou art his disciple, but we are followers of Moses. For we know that the divine word came to Moses, but we know not whence this man is."

Satyárthí said: (160.) Hearing this speech of those rulers who were not seeking after the truth, the man who had formerly been blind, being a reflecting person, said again:

The man said: "This is a wonderful thing that ye know not whence that man is, and yet he has given sight to mine eyes. God does not hear the prayer of sinners, but He hears the petition of him who is devout and does what is pleasing to Him. It has never been heard from the creation of the world till now, that any one gave sight to the eyes of a man born blind. If this man had not come from God, he could not have done any wonderful work."

Satyárthí said: (155.) Hearing the speech of the poor man, the proud rulers said, "Wilt thou, who hast been born in sin, teach us?" Accordingly the Jews expelled from their religious assembly this man who confessed the miraculous power of Jesus.

It is perceived from this narrative regarding the blind man, how hostile these leading Jews were to Jesus. And frequently when these hostile Jews were looking on, Jesus performed miraculous works in their presence. If he had not really performed miraculous works, then his fraud would have been made public by these his enemies. (160) But they, even though his enemies, could not conceal (the fact) that he did many miraculous works.

Vedavidwán said: If the enemies of Jesus confessed his wonderful power, then from what cause did they not become his disciples?

Satyárthí said; Very many men are to be seen in the world, whose discriminating-power is impaired by partiality. Having become, from improper bias, undesirous of knowing the truth,

they do not rightly discern between truth and falsehood. For whatever side is agreeable to, and desired by them, that they gladly hold to be established and supported by proof. (165.) But the side which they dislike, they reject, without considering its proofs and its reasonableness. To admit that "this poor Jesus is our deliverer foretold in the scriptures," was distasteful to those Jews. Hence, though unable to deny his wonderful power, they yet did not admit that he was sent from God. But in order that you may understand their strong prejudice, I will give one clear illustration of it.

On one occasion a man distressed by a devil, having been brought, Jesus cast out the devil, and cured the man who had been possessed by it. (170.) Beholding this wonderful work, all the common people, being free from prejudice, said, "This is a great man." But certain doctors said, "Having obtained the aid of the prince of the devils, this man has cast out devils." Knowing this imagination of these perverse-minded doctors, Jesus thus in substance refuted it:

Jesus said: "If the parts of any kingdom be hostile to each other, then the destruction of that kingdom will ensue. And of whatever city or house the people are divided among themselves, that city or house can never stand. (175.) But if the prince of the devils himself cast out devils, then how can his kingdom stand, he being opposed to himself?"

Vedavidwán said: Be pleased to explain clearly the purport of the reasoning by which the good teacher refuted the objection of the doctors.

Satyárthí said: I (will) according to my capacity explain the reasoning employed by Jesus, after premising some matter subservient to that explanation. It cannot be perfectly known what creatures formed by God greater than men, reside in the three worlds (the universe). And what kind of power has been assigned to them by God, this too is a thing not known to persons like us of limited knowledge. (180.) But so much is understood by us from our scriptures that there are certain

creatures greater than men, called angels. Of these angels some are good and holy, fulfilling God's commands. But others, though good at the time of their creation, falling afterwards from righteousness, became the enemies of God. And some knowledge is obtained from our scriptures that their power surpasses the power of men. For the pure angels being of glorious form, bear swiftly the divine commands through the sky. (185.) And being appointed by God to do good to men, they joyfully protect the people who are devoted to God. And all those also of the angels who have become fallen, are able to move rapidly through the sky according to their will. But they, from their wickedness, seeking to injure mankind, mislead them, as far as they are able, with secret evil-councils. But how far their power exceeds that of men, is nowhere detailed in the Christian Scriptures. It cannot be known by men whether or not the angels can give life to the dead, and sight to those born blind, and speech to the dumb; (190.) and whether other similar miraculous powers naturally reside in them or not. But so much we certainly know; those angels who are pure in soul do in all respects what is pleasing to God. Hence, it is not a conceivable thing that these holy ones should ever perform any miraculous acts for the purpose of misleading men. These excellent beings will never, by the application of miracles, authenticate a religion displeasing to God. But if the evil angels should desire to perform superhuman works for the purpose of misleading the good, then they would not be able to succeed. (195.) For although they desire to corrupt mankind, still a limit is set to their power by God. He, the Omnipotent, subdues the might of these evil-minded beings; they cannot pass the line prescribed by Him. Wherefore we trust that they will not be permitted to display superhuman works in proof of a false religion. Or, if they by deceit authenticate a false Sâstra, God will counteract them. By the display of divine power, He will, without doubt, in some way defeat the fraud of the fallen angels. (200.) For it

is inferred that God, being desirous of the perfection of good men who are seeking after truth, will protect them from the deceit which supports a false Sâstra. And even if the display of superhuman power in support of a false Sâstra were to be witnessed, wise men would not receive the untrue Sâstra. For it is inconceivable that a Sâstra which would augment unrighteousness and occasion error should spring from God who is the source of purity. Hence, even if they witness such an untrue Sâstra supported by miraculous works, good men will not believe that it comes from God. Again, the establishment upon earth of a pure religion (Sâstra) acceptable to God appears to be very displeasing to evil angels. (205) Because men, being instructed by a holy Sâstra acceptable to God, will engage in (a course of) righteousness, and attain salvation. But when the salvation of men is thus consummated, the endeavours of these evil spirits hostile to human welfare will be defeated; and the sin-promoting rule which they wish to exercise in mens' hearts will be destroyed. And, therefore, they will not desire the appearance of a religion by the advance of which their own rule will be destroyed. Hence, these wicked ones will never perform any wonderful works to support such a religion. (210.) And this is just what Jesus said, in reference to the fallen angel, for the purpose of refuting that objection of the Jews. Jesus descended to earth to destroy the dreadful power of that prince of the devils who ruled over the human race. Hence the prince of the devils, dreading the destruction of his own kingdom, sought to obstruct the religion established by Jesus. How then could that prince of the devils perform miraculous works to support the religion of Jesus and thus assist his own enemy?

Vedavidwán said: All that you now argue on this subject is supported by reason;—this I myself gladly admit. (215.) It would be an inconceivable thing that the prince of the devils should himself assist Jesus who took away the power of evil

spirits. Hence, if Jesus really performed miracles, he doubtless did so without the aid of the prince of the devils. And in that case, the supernatural works he performed were done by the permission of God, and not otherwise. And the scripture promulgated by the author of a religion to whom such wonderful power may be intrusted by God, will be divine. But I wish you now to relate all the conclusion of the history of Jesus which remains to be heard. (220.) Having heard the conclusion of the history, I shall be able to know with certainty, whether supernatural power given by God resided in Jesus or not.

Satyárthí said: Performing great miracles, and declaring the true and saving way of righteousness, the merciful Jesus, the world-teacher, went about, conferring happiness, in his own country for nearly three years. Attracted by his excellent instructions, and astonished by his wonderful power, many men believed that this supernatural teacher was sent by God. Perceiving the great respect thus shewn to Jesus by the common people, the principal Jews, filled with malice, devised his death.

Then having caused that pure and patient One to be seized by soldiers, these murderous men brought the Righteous One before their court of justice like the lowest criminal. (225.) And from spite falsely imputing various unreal offences to the Holy One, those judges whose sense of justice was destroyed, declared to be punishable Him who was the cause of (the world's) impunity. These hard-hearted men having insulted with various contumelies him who was deserving of great honour, at length slew the highest benefactor of the human race, who had been afflicted with dreadful pangs. The Son of God, of infinite might, was able, overcoming the feeble power of these impotent enemies, to deliver himself from their assault. But his Father desired that this mighty Son of the Supreme Spirit having offered up Himself a most purifying sacrifice, should rescue from destruction mankind

corrupted by the power of sin. Wherefore the patient Jesus, not resisting the power of his enemies though of small power, being slain as a criminal by wicked men and becoming a sacrifice, suffered the penalty of men's sins. (230.) When that Creator of the world expired, darkness covered the earth; then the earth trembled as if afraid, and the neighbouring hills were rent. But death could not long hold with its bonds the Son of God: the conqueror of death suddenly rose alive from the grave on the third day. After having repeatedly appeared to his own disciples and directed them by various instructions, he appointed them messengers of joyful tidings to make known the intelligence of his religion. And thus having abode on earth for forty days, Jesus the bestower of immortality, leaving the earth in presence of his disciples to go to heaven, disappeared in the firmament. Exercising faith in this Saviour of men, and devotion towards him, and forsaking sin, men will obtain deliverance from sin, and at length complete and eternal perfection.

Vedavidwán: (235.) After Jesus Christ left the earth, and disappeared in the firmament, how was his religion promulgated on earth?

Satyárthí: Christ, though in form he quitted his disciples here on earth, in reality, though invisible, remained always with them. In order that they might obtain power for the fulfilment of their work, the Spirit of God descended into their hearts. By the divine aid they became discerning in the mysteries of religion, patient, enterprising and fearless. And in order that their religious teaching might be rendered authoritative, God entrusted them with miraculous power. (240.) Possessed of such power, they published the religion of their master with great ardour in their own country. Attracted by their words, (which were) authenticated by wonderful works, many persons became disciples of Jesus. But the wicked Jewish rulers, beholding the increase of Jesus's followers, burned with the fire of envy. And wishing to stop

by force the spread of his religion, they afflicted its preachers with punishments of various kinds. Some they punished with imprisonment, others with scourging, and others with death, though innocent. (245.) But undismayed even by such fearful punishments, the preachers of the religion of Jesus did not desist from their work. And so a great multitude of Jews influenced by the instructions of those zealous men, embraced the religion of Jesus. Afterwards, passing the limit of their own country, the disciples of Jesus, full of zeal, published his religion in foreign lands.

At that time the renowned ancient Greeks and Romans lived in the western portion of the earth. Though famed on earth for valour and knowledge, they did not possess the true knowledge of God, being involved in error. (250.) Forsaking the true God, who is alone deserving of worship, they worshipped various gods undeserving of worship, together with goddesses.

Beholding then such a perversion of the right way, the followers of Jesus were greatly afflicted in heart. And having engaged in the instruction of these deluded people, they declared that the worship of false gods should be abandoned. And having set forth the greatness and pure attributes of God, they proved that salvation is only to be attained through Jesus. And in order that the superhuman origin of the new religion might be established, they displayed the wonderful power which resided in them. (255.) Many truth-seeking people beholding the excellence and authoritativeness of the new religion, regarded it as true and embraced it. But other persons of deluded understandings, who did not seek to know the truth, shewed partiality to their own country's religion.

And being displeased at the contempt (shewn) to the gods whom they loved, they regarded the messengers of the new religion with an eye of ill will. Hence these devotees of the gods afflicted the preachers of the new religion with scourging, and various other such dreadful punishments. But

though suffering such punishments difficult to be borne, the apostles of Jesus did not desist from proclaiming the new way of salvation. (260.) Beholding their integrity, devotion, purity of life, and patience, still more numerous persons became followers of the religion of Jesus. But perceiving such a diffusion of this religion, the rulers of those countries strove repeatedly to destroy it. In order that the followers of Jesus might forsake their religion, these cruel men oppressed them with various punishments. Some they slew with the sword, others they burnt with fire, and others they threw to be torn by lions in the theatre. Terrified by such fearful punishments, some timid Christians then denied their religion. (265.) But others remaining fearless, after enduring sharp agony, suffered death with patience, from a desire to hold fast their religion. Strengthened by divine power, young men, children, old men, and maidens offered up their lives for the Lord's sake. Thus, as the Christian religion gradually increased, at length all false religions disappeared in the Western countries.

Vedavidwán said: I have now heard with attention all the narrative recounted by you of the miraculous works of Jesus. But how, O learned Sir, is it ascertained with certainty that Jesus really performed such works? (270.) How is it determined whether the entire history you have told regarding Jesus is true or false?

Satyárthí said: The twelve original disciples who were always with Jesus were all witnesses of the miracles wrought by him. Of them, two named John and Matthew, composed two narratives regarding the works of their Lord. Apart from them, Mark and Luke, followers of the first disciples, separately composed two other narratives regarding Jesus. When a short time had elapsed after the ascension of Jesus, all these authors composed their histories. (275.) When the first publication of these histories took place, many persons who were acquainted with the acts of Jesus were alive. But many of those persons who knew the history of Jesus were men of

acute understandings, hostile to his religion. Hence if there had been any untrue matter in those books, these enemies would have been able to refute it. But though from prejudice they did not believe the Christian religion, they were unable to refute the matter contained in its scriptures.

But that you may know the certainty of all this, I will declare the details of these histories. (280.) In the collection of the original scriptures relating to the Christian religion, there are four narratives which declare the history of Jesus. Of the first of these Matthew is the author, Mark of another, Luke of the third, and John of the last. From the account of the birth of Jesus to his ascension to heaven, his history is told in these four narratives. In the history which is the fifth in that collection of scriptures, the actions of the followers of the Lord Jesus are related. The whole of the chief disciples whom Jesus appointed to preach his religion were called by the name of messengers (apostles). (285.) In that fifth history, the story is told of the manner in which they disseminated the religion of Jesus. Certain letters also, written by the preachers of Christ's religion for the instruction of their disciples are collected in that body of scriptures. In the last book of the collection of Christian scriptures future events are related beforehand.

The origin and publication of the narratives which relate the history of Jesus shall now be told with reference to the design (of my argument). At first all the servants of Jesus going without books taught the people his religion by mere verbal discourses. (290.) At that time many persons acquainted with the history of Jesus, and witnesses of his works, lived in the country of the Jews. If these religious teachers had said any thing (that was) false, their hearers, who were acquainted with what had occurred, would not have believed their words. Hence, whatever accounts they promulgated in their own country relative to their Lord were all undoubtedly true. Many people of that country, influenced by their words, and

believing in the divine power of Jesus, became followers of his religion. For the instruction of this body of disciples, the promulgators of the religion of Jesus appointed intelligent religious teachers in every city. (295.) Thus for a short time the accounts relative to Jesus were promulgated in the world by mere oral instruction. But when a few years had elapsed, the new disciples desired to know with certainty the particulars of the words and acts of Jesus. Then Matthew and the other learned-men who knew the history of Jesus committed separately to writing the history of their master. Having themselves seen what had occurred, or heard it from the mouth of witnesses, these truth-speaking men wrote it down after exact ascertainment. When about thirty-four years had elapsed after the ascension of Jesus, Matthew wrote his book. (300.) The time of the composition of this book which has been now stated by me, is inferred by learned men by applying a variety of considerations. Other learned men think that that book was written when a still shorter period had passed after the ascension of Jesus. In the period when that book was written by Matthew, Mark and Luke also wrote their histories. When about seventy years had elapsed after the ascension of Jesus, John wrote his history. But when these four histories were written, they were published and spread everywhere. (305.) The servants of Jesus, who at that time read those books, were previously acquainted with the substance of the acts of Jesus. If therefore there had been any untrue matter in those books, they would have been held unauthoritative by the worshippers of Jesus. But the company of Christ's followers perceiving those four histories to be true in matter admitted them to be trustworthy. And from ancient times those four histories were always read on Sundays in the Christian assemblies for the instruction of the disciples. I said that besides these four books there are many others in the collection of Christian scriptures. (310.) The book which is fifth in order in that collection of Sâs-

tras, is called the account of the Acts of the Apostles, narrated by Luke. In that book the following and other matters are related in detail by Luke, viz., how, after the ascension of Jesus, the disciples sent by him first disseminated his religion in the country of the Jews; and how afterwards, issuing fearless from their own country, they proclaimed in many foreign countries the message of salvation; and how by the display of superhuman power, they proved themselves to be messengers sent from God; and how by their exertions, the number of Christians was increased. (315.) It appears from the book that the author Luke himself travelled about in some places with the apostle of Jesus named Paul. Hence Luke being himself a witness of Paul's history, or having heard it from Paul's mouth, was well able to ascertain it. Hence the story of the first preachers of the Christian religion told in that book is undoubtedly trustworthy. Paul, the details of whose history were written by Luke in his book, laboured much in the proclamation of the religion of Jesus. Many persons, drawn by his instructions, attended by wonderful works, became disciples of Jesus. (320.) Being continually solicitous for the welfare of those followers of Christ, he frequently went to their respective cities from the desire of seeing them. And sometimes hearing of some fault or error committed by them, or having found some other reason, he sent letters to them. According as the conduct of each body of disciples had been, Paul sent corresponding commands to them. The body of disciples which he found deficient in knowledge of the Christian religion, he taught its principles in a letter. Those whom he saw engaged in disputes or quarrels among themselves he suitably reproved in his epistle. (325.) But those disciples whom he heard to be walking in the path of righteousness, he consoled, and exhorted them to attain perfection.

In the two letters which Paul wrote to the Corinthian disciples, he reproved them for their faults. For among the

disciples of that place certain arrogant and self-willed men treated Paul's commands with contempt. Refuting them, Paul by letter made known the authority committed to him by God to teach the Christian religion. To the wonderful works he had displayed in that city he made this clear reference in his letter. In the 12th Chapter of his 2nd epistle to the Corinthians. Paul said: (330.) "The marks of an apostle of the Lord, powers, signs, and wonders were wrought by me before you with much patience."

Satyárthí said: From considering these two letters sent to the Corinthians, I argue that superhuman power was committed to Paul. Had there not really existed miraculous power in Paul, he would not have written the matter, contained in the letter, which I have extracted. If he had done no wonderful work in that city, he would not so have referred to that wonderful power in the letter. If he had falsely asserted the performance of miracles, all these men would have regarded him as deceitful and ridiculous. (335.) Hence it is inferred from a consideration of these two letters, that God committed miraculous power to Paul, and appointed him an instructor to teach the Christian religion, and so authenticated his teaching.

The letters which Paul sent to the Corinthian and other disciples are collected in the body of the Christian Scriptures. And the letters which Peter and the other apostles of the Lord wrote, are also included in that collection of Sâstras. And those letters and other writings also being always regarded as authoritative, are continually read in the assemblies of Christian people. (340.) But enough. You should regard as entirely ancient and authentic the collection of Christian Scriptures. For books upon various subjects written by ancient Roman and Greek scholars are to this day current in the world. That these books are ancient, composed by ancient authors, and not subsequently fabricated, is (a point) agreed to by all the learned. But, for the most part, the antiquity of

no other books is so well established as is that of the collection of Christian scriptures.

The following is the substance of the argument which I have stated in proof of the authority of the books relating to the history of Jesus. (345.) When a short time had elapsed after the ascension of Jesus, the detail of his acts was written in books by certain persons who knew them well. And the Christians of that period who were acquainted with their master's history, regarding those books as worthy of credit, read them constantly. Further, the learned men who at that time were hostile to the religion of Jesus, could not refute the narrative contained in those books. Considering these and other facts regarding the collection of Christian scriptures, I judge that the history contained in it is true.

Vedavidwán said: That at a time near that when the first preaching of the Christian religion took place, the composition of its scriptures also occurred; (350.) and that at that very time these scriptures were also published in the world;—this and other points you have urged in support of your argument. I will now tell you the doubt which arises in my mind on hearing this; do you be pleased to listen. You said that 1800 years have now elapsed since the commencement of the religion of Jesus Christ. You also said that at a period near to this Matthew and other learned men wrote books descriptive of the history of Jesus. But when such a long period has elapsed, how can it now be ascertained that those accounts were composed at that time? (355.) How is it proved that those books were not composed a thousand years after the ascension of Jesus?

Satyárthí said: Many ancient books, written by Christian scholars and by scholars (who were) followers of other creeds, are now current on earth. The books to which I now advert particularly are all written in the Greek and Roman languages. Of these the antiquity of some is greater, of some less, and of others, again, still less. By what learned man, and at what

time, a particular book was written, is known in the following manner. (360.) From the composition of the earliest of all these books till now, O learned sir, a continual series of other books extends. Some reference is made in the later books of this series to the earlier ones. But in order that the meaning intended by me may become quite clear, I will give here an imaginary example. In a country called Vidyodyána lived a king called Vidáwn: from his time till now a thousand years have elapsed. Many learned men, who were honoured by that king who was friendly to learning, constantly frequented his royal assembly. (365.) Among these there was one Pandit named Mangala, adorned with various good qualities, and an eminent astronomer. He having examined the circle of the sky by the application of various instruments, composed a new work named the Siddhântárka. This book having speedily attained celebrity in the whole of India, was read by all the best astronomers of that time. When thirty years had elapsed after the composition of his book, that renowned learned-man Mangala became an inhabitant of another world. In that very year a certain very intelligent child, named S'ukra, was born in the house of another Pandit. (370.) When S'ukra had attained to youth, being desirous to understand the science of astronomy, he read the Siddhânta (scientific treatise) of Mangala with his teacher. And having attained proficiency in science, when he was of middle age he wrote a Siddhânta named the S'ukra-siddhânta. In that S'ukra-siddhânta, the Siddhântárka is in some places praised, and its dicta are extracted. "So says the very learned Mangala in the celebrated Siddhântárka;" using these and similar expressions S'ukra eulogizes him. From seeing such words as these, every reader of the S'ukra-siddhânta knew that the author Mangala had existed before S'ukra. (375.) Again, when thirty years had elapsed after S'ukra, (a child) named Chandra was born, the son of a certain Pandit. He having read the S'ukra-siddhânta and the Siddhântárka in his youth, after-

wards in his old age composed a new work, the Chandra-Siddhânta. In some places in that Chandra-Siddhânta that learned man named Chandra finds fault with the aforesaid S'ukra-siddhânta and its author. By the censure of the S'ukra-siddhânta contained in his book, the existence of the S'ukra-siddhânta at that time is ascertained. And in that Chandra-siddhânta certain doctrines of the Siddhântárka are observed (to be) mentioned, and Mangala is eulogized. (380.) The doctrine extracted from the Siddhântárka which is mentioned in the Chandra-siddhânta, is also to be seen in the Siddhântárka which now exists. Hence, it is understood that such as the Siddhântárka of that period was, it is now the same without change. Again, when thirty years had passed after Chandra, a child named Budha was born in the house of a certain Pandit. That person called Budha, having become a youth, read in the house of his teacher those three Siddhântas, mentioned by me, composed by Mangala and the rest. And having attained skill in astronomy, he also in his age composed a new work entitled Budha-siddhânta. (385.) And in that Siddhânta called Budha-Siddhânta the three works written by Mangala and others are referred to, and their doctrine is considered. Hence it is understood that in the time of Budha the three Siddhântas composed by Mangala and the rest were well known as old. After Budha there were many other astronomers, (viz.) Ina, Râhu, Táránátha, Vrihaspati, Sanaischara and others. And the books which were composed by all these learned men, being preserved by subsequent pandits, are current till now. All these astronomers did not live contemporaneously, but one pandit followed another after an interval of time. (390. Each of them who followed another in order, was separated from him by a very short interval. And those of them who were last in order, in their books made some mention of the earlier ones. And in the treatises composed by all that band of pandits reference is somewhere made to the four (astronomers),

Mangala and the rest. Wherever reference is made to those ancient astronomers, Mangala is mentioned as the first of all. And so also S'ukra is spoken of by those authors as the second, Chandra as the third, and Budha as the fourth.

(395.) And thus from Mangala a long series of Siddhânta-writers, divided by short intervals, stretches to the present time (And so) the antiquity and unaltered condition of the Siddhântárka, being handed down successively by that series of authors, is established.

Vedavidwán said: By the existence of the fictitious series of Siddhânta writers which you mention, the antiquity of the Siddhântárka would be proved. Does any similar real series of authors exist to prove the antiquity of the Christian Scriptures?

Satyárthí said: I will briefly declare to you the series of writers by which the antiquity of the Christian Scriptures is ascertained. (400.) But first, I will give some account of countries, in connection with my subject, in order that you may understand all the narrative that has to be told.

There is a certain extensive sea called the Mediterranean, which is situated far to the west of India. On the eastern brink of this sea stands the country of the Jews, which I described as the birth-place of the Christian religion. And on the southern shore of that sea is a continent called Africa, in which are situated Egypt and other countries on the borders of the deep. On the north of that sea, Asia Minor, Greece and other countries are situated, one next to the other. (405.) In the country named Asia Minor which I have mentioned, Ephesus and other famous cities formerly existed. Separated by a short distance from that country, the renowned land of Greece is situated to the west. The Greeks of that period who lived in that country were clever, lettered, and of scientific culture. Situated to the west of Greece, is a country called Italy, renowned in the world. In that country, Italy, there was a city called Rome, the famed metropolis, at that time, of the western countries. (410.) For living in that city the

powerful emperor of the Romans then ruled over all the neighbouring nations. Situated to the northwest of that country named Italy, another country, named Gaul, was then subject to the Romans. Geographers know all the particulars of this description of countries which I have given.

When a short interval had elapsed after the commencement of the Christian religion, it was spread as far as the city of Rome. When thirty years had passed after the ascension of Jesus, Paul sent a letter to the Roman assembly of Christians. (415.) And afterwards, being slowly proclaimed on earth, the religion of Christ was embraced by some people, inhabitants of Gaul, &c. At first the Christian Churches being locally separated from each other, were surrounded by hostile people, the followers of other religions. But from their oneness of belief, all these Christians, being dear to each other, frequently met by travelling to and fro. The lot which befel Christians of one country was known also by Christians of other countries. All the authors whom I shall now mention lived scattered somewhere in the countries I have specified.

(420.) I shall now make known the series of authors who existed after the composition of the first Christian scriptures. Be pleased to hear the fact regarding the difference which exists among all the books which relate to the Christian religion. All the books referring to that religion are divided into two kinds: one set is superhuman, the other human. I have said that there is a collection of scriptures composed by Matthew, Paul, John, James, and other principal disciples of Jesus. It is considered by learned Christians that the body of scriptures composed by these chief disciples of Jesus is superhuman (425.) After these principal disciples of Jesus came Justin, Clement, Ignatius, Polycarp and others. The various books which these learned men wrote are regarded by all Christians as of human origin.

Persons who believe in the Christian religion consider the sayings of all the superhuman scriptures to be authoritative.

But such authority is not considered by us, O learned Sir, to belong to those other works which I have described as of human origin. For sometimes error is incident to these authors, though they were desirous of knowing the truth, as well as to other mortals. (430.) But by the series of these books of human origin we ascertain the antiquity of the original Christian scriptures.

Of that collection of books of human origin I will now give some description, in order, from their commencement. I have said that after the ascension of Jesus, Paul and his other followers became immediately engaged in proclaiming his religion. Of these, several persons continued alive for many years after their Lord's ascension. For a period of nearly thirty years Paul, the active apostle of Jesus, continued preaching the Gospel. (435.) And John, another apostle, lived for 70 years after the ascension of Jesus, as is recorded by ancient writers. But as long as these apostles of Jesus lived on earth, so long did they relate his true history. And while they lived, no doubt existed as to what Sâstra (scripture) was authoritative, and what was devoid of authority. For being instructed by divine inspiration, they were able to discern between the true and the false. Thus they, associating constantly with many persons born in various countries, taught them the principles of religion. (440.) And those people also who, by associating with them, became their disciples, knew correctly the principles of the Christian religion. And many of the disciples of the apostles of Jesus lived long upon earth after the death of their teachers. Some of these long-lived disciples, being learned, taught the principles of their religion to other people. Thus the true doctrine was received from the mouth of Christ's apostles by their hearers, and was committed to others in succession. Of those who associated personally with Jesus Christ's apostles, some wrote books relating to their own creed. (445.) Among these was a certain renowned learned man called Clement, who was

a contemporary of Jesus Christ's apostles. I said before that Paul, the famed apostle of Jesus, sent some authoritative epistles for the instruction of his disciples. And I also related that these authoritative epistles are still included in the collection of the Christian Scriptures. In one of these, the epistle which was sent to the people living in Philippi, a good man called Clement is praised. Hence there is no doubt that that person named Clement mentioned in the Pauline epistle himself lived in the time of Paul. (450.) That same Clement, or another person of that time called Clement, became afterwards bishop of the Christian assembly living in Rome. An account of that person named Clement is given by a certain other learned man of a later period, Irenæus.

Thus Irenæus said: He, Clement, had himself seen the blessed apostles of the Lord, and had associated with them face to face. Even then the teaching of Christ's apostles was sounding in his ears, and the doctrine enjoined by them was before him. And many other persons were then remaining who had obtained instruction from the lips of Jesus Christ's apostles. (455) In the time of that person named Clement a great dispute arose among the brethren resident in Corinth. Then the Christian Church resident in Rome sent an excellent epistle to those Corinthians, in which it exhorted them to peace, and stimulated them to a faith fresh as at first.

Satyárthí said: Clement being then himself the bishop of the Romans, it is probable that he composed that epistle. It is written in the ancient Greek language, is still extant, and is read by scholars. (460.) In some places that letter is called by subsequent learned men the work of Clement, and in some places the letter of the Roman Church.

I will now explain what proof the truth of the Christian religion and its scriptures obtains from this letter There was no occasion in that letter for reference to the sacred histories

which Matthew and the rest wrote. Hence that such and such books were written by Matthew and the rest, this and such like detail is not to be seen in that letter of Clement. But some of the sacred sayings of Jesus which were collected by Matthew and the rest are found also celebrated in the letter of Clement. (465.) Hence it is inferred that Clement found those sayings of Jesus in the histories written by Matthew and the rest, or heard them elsewhere. If he found them in the histories written by Matthew and the rest, then the existence at that time of those histories is inferred. Or, if Clement heard elsewhere those sayings of Jesus, then also the notoriety of those sayings at that time is established.

And of the two epistles which Paul wrote to the Corinthian disciples, one is clearly mentioned in Clement's letter.

Thus Clement of Rome said: Look at the letter of the blessed Paul the apostle of Jesus. What did he write to you in it in the beginning of the gospel, &c.

(470.) Satyárthí said: Considering the whole contents of that epistle of Clement, I find in it a strong proof of the Christian religion. Its writer finding in it no occasion, did not relate in detail the actions of Jesus Christ. Because the Corinthians to whom he wrote the lettter, were all well acquainted with the Christian religion. Hence in that letter exhorting them to right conduct, he reminded them of the substance of things which were known to them. He, therefore, by brief sayings full of various intimations, admonished them of the principles of the faith regarding Jesus Christ. (475.) But from such contents of the letter, the existence of Jesus prior to that time, and publication of his religion in the world, are inferred. For had there not previously existed a great person, Jesus, in the world, then such reference to him would not have been made in the letter.

Vedavidwán said: The existence at that time of the books composed by Matthew and the rest narrating the history of Jesus is not mentioned in the letter of Clement; and Clement

himself in that letter did not write the whole detail of the actions of Jesus: this you admit. It being so, how can the truth of the whole history of Jesus be proved by this letter which contains (only) a few hints?

Satyárthí said: (480.) Hear, for the explanation of the point in respect of which you doubt, the following imaginary example. Let it be imagined that there was formerly a king of a country called Kalyâna, named Dharma Sinha, intelligent, brave, and virtuous. Punishing the wicked and cherishing good men, he governed all his subjects perfectly and with rectitude. And wishing the increase of their well-being in every way, he strove to effect this by the application of various means. In order that poor travellers might obtain rest on their journies, he caused houses to be built on the margin of the roads. (485.) In order that travelling to and fro might become easy for the people, he spanned all the rivers with strong bridges. In order that the pursuit of knowledge might increase in the whole country, he also established many colleges. In order that no enemy might be able to subdue that territory, he surrounded his cities with insurmountable walls. In his kingdom there were then many able counsellors, mighty generals, and renowned scholars. At that time the king of Vanadesa, called Bhíshma Sinha, attacking that country with his army, endeavoured to subdue it. (490.) But Dharma Singha having marched against him, for the protection of his own country, engaged in a dreadful battle with the enemy. That frightful conflict, begun in the morning, continued constantly till the evening. From the clashing of those two armies arose a great tumult, a dreadful din of weapons, and a thundering of fire-arms. Many men of both sides died, having their limbs cut and severed with swords, or crushed by the feet of elephants. But at last being repulsed by the lion-like soldiers of Dharma Sinha, the host of the enemy forsook the field of battle. (495.) And king Bhíshma Sinha, himself taking to flight, was made captive and brought

to Dharma Sinha. And having remained some time confined in prison by his order, he was afterwards released by that magnanimous king and went home. But in order that the country of Kalyâna might always be free from enemies, Dharma Sinha took away half his kingdom. Thus having augmented the power of his own kingdom, and its welfare in every respect, the virtuous Dharma-Sinha died. Having been such, (as I have described), that king became famous in his own country, and the people made continual mention of his deeds. (500.) "Alas, such happiness is not now enjoyed by us as there was in the time of Dharma Sinha. All the bridges built by him are now becoming destroyed, and all the lodging-houses made by him are falling down. Alas, we do not now see in this country the wicked so punished, and the good so cherished as they were by him. No warrior of this day could so defeat the army of Bhishma Sinha, as he did by his valour." In this manner did these people who knew the history of Dharma Sinha converse among themselves about him in brief speeches containing various kinds of allusions. (505). If there had been no king called Dharma Sinha before that time, then such conversation could not have been carried on by them. Or if they had only heard the name of that king, they would not have made mention of him as of (one) well known.

In the same way, if the history of Jesus had not previously acquired celebrity, it would not have been referred to in Clement's letter as known.

But now some brief notice will be given of the kind of mention of Jesus which is made in Clement's letter. That Christ, the glorious revealer of the divine majesty, being sent from God, assumed a human body. (510.) That being manifested on earth, lowly and free from arrogance, shewing mercy to men, He gave His life for them; that by His blood-shedding men obtain redemption; He is their high priest, friend and protector; these and such like principles of doc-

trine relative to Christ are mentioned in some places in that letter, as the occasion requires, by the author. I will here, to the best of my understanding, translate the substance of the mention he had made of Paul and Peter the apostles of the Lord.

Clement of Rome said: Through envy great and righteous men, being afflicted with oppression, have even suffered death. (515.) By the envy of the people Peter having repeatedly endured suffering, afterwards departed to the abode of glory which was meet for him. From envy, too, Paul being seven times fettered, banished, stoned, obtained the recompense of patience. He having become a preacher of righteousness in the East and the West, having taught the whole world, attained the renown of faith. Having reached the verge of the West, and become a witness of his faith before governors, he become the inhabiter of another world.

Satyárthí said: And thus the antiquity of the Christian principles of religion, and their publication at that time appear from Clement's letter.

(520.) Nearly contemporaneous with him there was a certain other holy believer in the Christian religion named Ignatius. Being distinguished for his virtues and knowledge, he was appointed bishop of the assembly of Christian people living in Antioch. When a period of ninety years or less had elapsed after the ascension of Jesus, he, when an old man, was slain on account of his religion. Hence that good Ignatius in the time of his youth was a contemporary of the chief apostles of Christ. And it is probable that he may have personally seen some one or other of these apostles of Christ. (525.) At that time many persons who had seen the apostles of Christ and heard their words were alive. Hence there is no doubt but that good Ignatius himself associated with the apostles of Christ, or with those who had heard them. And it is inferred that, from associating with such men, he became acquainted with the history of Jesus,

and with the principles of the Christian religion. Being such, this Ignatius, devoted to Christ, was in his old age carried to Rome by the enemies of that religion, to be punished. On the journey he wrote some letters, to a learned man named Polycarp, and to the Christians living in Rome aud Ephesus.* (530.) These three letters composed in the ancient Greek tongue are still current, being handed down by learned men in succession. In these letters of Ignatius, from the absence of any occasion (for so doing), the history of Jesus Christ is not related at length. So too, finding no occasion, the author of these letters has nowhere particularly referred to the original Christian Scriptures. But from the whole contents of those letters, full of various allusions, the religion of the writer and the substance of his belief are understood. It is clear from the three letters that Ignatius too believed in the history of Jesus related in the Christian scriptures. (535.) The following is given as the substance of those principles of the Christian religion to which some reference is made in those three letters. Jesus Christ, being the son of God, was himself possessed of the divine attributes of being uncognizable by the outward senses, &c. Being such he appeared on earth, born from the womb of a virgin, and endured various sufferings for the sake of men. And further, being slain by an instrument of punishment, He, by His death became the Saviour, the giver of eternal life, to men who believe. And men being indued by divine grace, take refuge in Christ, and attain to salvation. (540.) These and similar Christian principles of religion are clearly referred to in a compendious manner in the three letters sent by Ignatius. Again referring to Peter and Paul the apostles of Christ, Ignatius thus respectfully spoke in one letter.

* I have here only assumed the genuineness of the three Ignatian Epistles which are extant in the Syriac as well as the Greek, and I have only founded my argument on passages existing in the former as well as in the latter version.

Ignatius said: I do not instruct you as Peter and Paul (did); they were apostles of Christ, and I am condemned to punishment.

Satyárthí said: By all this and similar matter contained in these three letters a strong confirmation arises to the original Christian Scriptures. For the same doctrine which is propounded in the Christian Scriptures is compendiously stated in the letters of Ignatius. (545.) Hence it is understood that the doctrine which is (to be) seen at this day in those scriptures, is the very original doctrine of the Christians. And it is inferred that those original scriptures are from that time to this current as (they were) before, without change.

In time nearly coeval with the above, there was a certain other learned Christian author named Quadratus. By that excellent scholar devoted to Jesus Christ a certain book was composed in defence of the Christian religion. That book is not now extant in the world; but from the lapse of time is almost all sunk in the sea of annihilation. (550.) But a small fragment of it is quoted by a certain subsequent scholar named Eusebius, in his own book. When about 200 years had elapsed after Quadratus, Eusebius composed the history of the Christians. In his time the whole of the work composed by Quadratus, having been gradually handed down, was extant in the world. I will now translate according to my ability the substance of this sentence delivered by Quadratus, contained in the book of Eusebius.

Quadratus said: The works of our Saviour were always present to us, for they were true. (555.) Those persons who were cured by him, and raised from death were seen afterwards also, being always visible. These people lived on earth in the time when the Saviour was on earth, and long after his ascension. And, further, some men of their number have reached down even to our time.

Satyárthí said: By such a text as this of that ancient author the miraculous power of Jesus is powerfully confirmed.

Nearly contemporary with him, there was another learned man, Polycarp; who was a follower of John the apostle of Jesus Christ. (560.) Being eminent for his virtues and righteousness, he was appointed to the bishopric of the assembly of Christian people residing at Smyrna. When that devoted follower of Jesus attained to old age, oppression began to be practised upon the Christians. Among them Polycarp, too, being seized by the royal soldiers, was brought to the Roman governor for judgment. The governor then seeing him said, "Revile Christ: on (your) doing so, I will release you from restraint." Having heard that speech of the governor, that good man, a devoted follower of Jesus, though aged, yet unshaken in mind, answered without fear: Polycarp said: —(565.) "For eighty-six years have I served Christ; He has never done me any wrong. How can I blaspheme my lord, who has Himself redeemed me?"

Satyárthí said: Again urging him to a denial of his faith, the Roman governor, terrifying the old man, thus spoke.

The governor said: "I have wild beasts at hand: if you do not change your mind, I will throw you to them."

Satyárthí said: Hearing this terrifying speech of the governor, Polycarp not being afraid even of the dreadful lions, replied:

Polycarp said: (570.) "Have them brought: we never change our mind from a better opinion, and embrace a worse. But, no doubt, to forsake what is wrong and embrace what is good, such a change of mind as this is laudable."

Satyárthí said: Hearing such an answer from Polycarp, the governor, terrifying him with another form of punishment, thus spoke:

The governor said: "If you despise the beasts, and do not change your mind, I will then tame you with fire."

Satyárthí said: But remembering the transitoriness of present suffering, the high-souled man, unshaken, again said to the governor: (575.) "You now threaten me concerning the

fire, which, having burnt for a moment, is soon extinguished. But thou knowest not of the fire which is to be in the next world, and is reserved for the everlasting punishment of the wicked. But why doest thou delay? bring whatever thou wilt."

Satyárthí said: Having thus spoken, he became confident and exulting, and his countenance was filled with grace. Beholding that great-souled man thus standing unshaken in mind, the Roman governor became greatly astonished. (580.) But the public crier called out aloud before the assemblage of people, "Polycarp has declared himself a Christian." Hearing this which the crier said, all the people collected there cried out aloud thus, with irrepressible anger.

The people said: "This is the teacher of Asia,* this is the father of the Christians; this is the enemy of our gods; this man prohibits sacrifice."

Satyárthí said: Thus having spoken, these wicked men, being anxious to destroy Polycarp, cried out, "Let a lion be let loose to destroy him." But not having obtained this which they desired, they again cried out aloud, "Let this Polycarp be burnt alive with fire." (585.) Having thus said, all these people, wishing to construct a pyre, collected fuel, quickly bringing it from all quarters. But Polycarp being bound to a pillar near the pyre, thus praised God with a glad heart:

Polycarp said: "O father of the blessed Son Jesus Christ, through whom we have obtained the true knowledge regarding thee; O lord of the hosts of angels and others, and of all the multitude of creatures, and of the assemblage of the saints who live before thee; I praise thee because thou esteemest me worthy of this day, and to obtain a rank in the number of witnesses. [martyrs.] (590.) Through Jesus Christ thy son, the Chief Priest, I praise thee, I laud thee, and I bless thee, O God."

* Asia is the name of that country.

Satyárthí said: These and the like praises having been uttered by him who was seeking to mount up to perfection, the people quickly kindled the fire of the pyre to consume him. But the body of the saint being unconsumed by the fire, the executioner, being summoned, dispatched him with the sword. He thus refusing to abjure Jesus, being slain by the violence of the wicked, became an inhabiter of another world.

A certain learned man named Irenæus having seen him in his youth, afterwards wrote an account of him in his own two books. (595.) I shall not here state the whole detail of this, but quote some of the substance of it which is to my purpose.

Irenæus said: "In youth, I obtained the sight of Polycarp, and remember well all the particulars of that time. I can to this day tell all the details of the place where that blessed one continually sat and taught the people; of what character his deportment was, and what his form, and what kind of instructions he delivered to the people; and how he told his converse with John, the disciple of Christ, and with other persons who had seen Christ, (600) and how he narrated the history of the wonderful works, &c., of the Lord, heard from the mouth of those men who had seen Christ: these and the like particulars of Polycarp having learnt in my youth from intercourse (with him), I recollect until now. And whatever Polycarp, skilled in the history, related, was in all its details, conformable to the Scriptures."

Satyárthí said: That learned man Polycarp, being thus renowned, sent a letter to the Christians living at Philippi. That letter composed in the ancient Greek language, having been handed down from one generation to another, is still extant and is read by learned men. (605.) In that short letter, from the absence of any occasion (for doing so), the scriptures composed by Matthew and others are not particularly referred to. But some of the number of sayings of Jesus which were collected by Matthew and the rest, are mentioned in Polycarp's

letter also. And it is clear from his writing that the author of the letter believed the doctrine which is propounded in the Christian scriptures. That "Jesus Christ having for men's sake assumed a human body, suffered death on the penal tree to purge away their sins; that God, having thereafter raised him from the dead, gave him glory and a throne on his own right hand; (610.) that all things celestial and terrestrial are subjected to him; that he will come to judge the living and the dead;" with these and such like characteristics conformable to the original scriptures, this ancient letter-writer described Jesus Christ. And so it is understood that the doctrine which is now seen in the Christian scriptures was in his time also celebrated in the world.

The following is the substance of what he says referring to Paul, and the epistle sent by him to the people of Philippi.

Polycarp said: "The wisdom of the blessed Paul renowned in the world cannot be followed by me or any other like me. (615.) Having come among you, he taught the true doctrine correctly and certainly, in presence of the men of that time. And it was he who, being in another place, wrote letters to you; by considering these, ye will obtain steadiness in the faith."

Satyárthí said: And in his letter he quoted also some sayings of the epistles which Paul sent to people residing in other places. Hence from (his) quoting texts from the Pauline epistles, it is clear that these epistles were in Polycarp's hands.

When about eighty years had passed after the ascension of Jesus, there was a learned man called Papias. (620.) This Papias wrote a book in five Chapters bearing the name of the *Illustration of the Oracles of the Lord.* That book does not now exist entire, but an account of it is given by certain ancient authors. And some portions of that book of Papias exist, being quoted by those other authors in their own books. When about 300 years had elapsed after the ascension of Jesus, there lived a certain learned man named Eusebius. He

collected from all quarters the ancient accounts of the Christian Church, and composed a narrative of its history. (625.) The books written by Papias and others which have now disappeared, were then extant in the time of Eusebius. He wishing to give proof of the ancient history, extracted many portions from those books, and incorporated them in his own book. The book composed by Eusebius in which those portions of ancient books are included, is still current. I shall now translate compendiously the part of the book of Papias which he quoted in his own work.

Thus, in the text quoted by Eusebius, Papias said: "I shall gladly throw together and explain all that I remember, having formerly ascertained it from the mouth of old men. (630.) I loved those men who taught truth, and related those commands which had come down from the Lord. If I met with any follower of the old men, I always enquired of him the sayings of the old men. What did Andrew or what did Peter say? What did Thomas, or what did Philip, or what did James say? So also what did John and Matthew, or any other follower of the Lord say:—this was all enquired by me."

Satyárthí said: Here let it be noticed, learned Sir, that all those persons mentioned by Papias, Peter, Andrew, &c., were Jesus' own seven disciples. (635.) Though he had not himself seen those principal disciples of the Lord, Papias conversed with certain men who had seen them. Papias being such a person, could, no doubt, ascertain correctly the history connected with Jesus. I will here quote from the narrative of Eusebius the substance of what he said in regard to the two books of Matthew and Mark.

Thus; Papias said: "The ancient stated to me that Mark wrote exactly all the accounts which Peter related: But he did not insert in his book the acts or words of Christ connected in order. (640.) For he did not himself hear the Lord, or remain with him; but afterwards became a follower of Peter. No mistake was committed by Mark, for he wrote in his book

certain accounts as he recollected them.* Mark then took care to commit accurately to writing all which he had heard. And Matthew made in the Hebrew† tongue a collection of oracles; and people explained their meaning as they could."

Satyárthí said: But the Sástra composed by Matthew, which still exists, is composed in the Greek tongue, not in that of the Jews. (645.) Hence it is understood that Matthew himself, or some other learned man of that time, interpreted that book in the Greek tongue.

Now the antiquity of the histories of Jesus is proved by the two texts, which I have just quoted from Papias.

When about a hundred years had elapsed after the ascension of Jesus, a learned man named Justin was of middle age. Being from his youth devoted to the investigation of truth, he became the follower of the teachers of various systems of belief in succession. At length that scholar having obtained a knowledge of the Christian religion, and esteeming it only to be certain and profitable, embraced it. (650.) He wrote certain books on various topics proving the authority of the system declared in the Christian scriptures. From lapse of time some of these have perished; but certain others are in our hands to this day. In these still extant books, that scholar has quoted very many texts of the original Christian scriptures. But that you may correctly learn the particulars of this, I will interpret some of his texts. Quoting some narrative related by Matthew and Luke, Justin makes this clear reference to these two (writers);

Thus; Justin said: (655.) "They who related all the occurrences concerning Jesus Christ have so taught; and we believe them."

Again; "Jesus said: 'All things are committed to me by my Father,' &c., as is related in the Gospel."

* More correctly; *as (Peter) mentioned them.*

† What is called Hebrew, was the language spoken by the Jews at that period.

Satyárthí said: In order that you may clearly understand the text of Justin, attend to the following explanation. Christians named the message of the redemption of men which was effected by Jesus Christ, *evangelium*. That Greek word *evangelium* which I have mentioned, being rendered in Sanskrit, bears the sense of "good-tidings." (660.) Afterwards the books also in which the account of this redemption was related, became known by that same name. Hence the histories composed by Matthew and others became celebrated among men under that same word *evangelium*. Having thus explained this word "good tidings" (Gospel), I will next quote other passages of Justin. Again referring in another place to a certain command of Jesus, Justin celebrated the books called the gospels.

Thus; Justin said: "In the books composed by them named gospels, the Apostles of Jesus inserted this text."

Again; (665.) "In the histories which the apostles of Jesus and their followers composed, it is thus written."

Satyárthí said: I before said, learned Sir, that at that time the gospels were always read on Sunday in the Christian assemblies. Describing the course of worship which was at that time practised by the Christians, Justin related these details.

Justin said: "And the books composed by the apostles of Jesus are always read according as time allows, or the books of the prophets. And when the reading of these is concluded, a discourse exhorting to virtuous conduct conformable to the injunctions of those Scriptures is delivered by the bishop."

Satyárthí said: (670.) "It is therefore proved that in the time of Justin certain well-known histories of Jesus existed. And it is the very Gospels which were then in Justin's hands which are now current, and not others separate from them. For the texts which he quoted from the histories which he had by him are all found in the gospels which now exist.

I quote another text of Justin regarding the book which is last in the collection of Christian Scriptures.

Justin said: "One of the apostles of Christ named John, in the vision of the future which he obtained, said that this was to happen."

Satyárthí said: (675.) Omitting certain other authors of that period, I shall state further details of the before-mentioned Irenæus. I have before related how he in his youth saw the aged Polycarp, the follower of John. When about a hundred years had passed after the ascension of Jesus, his birth took place, as learned men, with some difference, are of opinion. At length, when he was of middle age, he obtained the bishopric of the congregation of Christian people in Lugdunum (Lyons). He was a careful enquirer into all forms of belief: so says in regard to him Tertullian, a learned man of a later period. (680.) This Irenæus composed in the Greek language a treatise in five books, in refutation of various false beliefs. And though that Greek book has now been lost, an ancient translation of it in the Roman tongue still remains. And of that original Greek work some fragments still exist, extracted by Eusebius and others.

I shall now in support of my argument translate certain texts of that book. The text of Irenæus which shall be first translated by me is quoted by Eusebius in the Greek tongue, (685.) Having myself seen that text in the Greek work composed by Eusebius, I explain its substance to the best of my ability. Thus, in a fragment quoted by Eusebius, Irenæus says: "I speak of the time when Paul and Peter were preaching the Gospel in Rome. For at that time Matthew, living among the Jews, composed a Gospel in their language. After their departure, Mark, the disciple of Peter, committed to writing all the matters proclaimed by Peter. So too Luke, the follower of Paul, wrote in a book the Gospel which Paul preached on earth. (690.) Afterwards John, the beloved disciple of the Lord, living in a city called Ephesus, himself published the Gospel."

Satyárthí said: I mentioned that the Greek work written by Irenæus perished in former times, but that a translation of

it in the Roman tongue still exists. In that translation in the Roman tongue varied and clear reference is repeatedly made to the original Christian Scriptures. Many texts of the Gospels are quoted in this book, preceded by the indication, "as Mark says," or "as Matthew says." And there is no doubt that the very Gospels which were in the hands of Irenæus are now existent among us. (695.) Because an indication of the characteristic of each Gospel which is mentioned in that book, is given by the writer. And particularly a description of the Gospel by Luke, and a detail of its contents, are to be seen in that book. Such as he then declared the character of each Gospel to be it is still seen. I said that in the fifth narrative in the collection of Christian Scriptures, the history of Christ's Apostles is told. And Luke, the author of the third Gospel, composed also that book;—so it has always been handed down. (700.) And it is clear that that book was then in the hands of Irenæus, and that Luke was then regarded as its author. For Irenæus has abstracted in his own book many matters extracted from that scripture for the confirmation of his argument. And he has clearly declared Luke to be its author, indicating him by many expressions like this, "As it is said by Luke," &c. And of the epistles which Paul sent to his disciples, twelve are in many ways mentioned by Irenæus. But in order that the details of this may not be tiresome, I shall only take two passages from that book. (705.) Referring to the letter sent by Paul to the church in Rome, Irenæus thus distinctly said: Thus;

"Paul explained this, writing a letter to the Romans," &c.

Referring to one of the two epistles which Paul wrote to his Corinthian disciples, Irenæus said again: Thus;

"This Paul clearly expounded in his epistle sent to the people of Corinth, saying thus," &c.

And Irenæus when quoting all these Scripture texts regarded them as supporting his argument, and as authoritative. And also he held the supernatural character of these

Scriptures, calling them "divine Scriptures" in some places in his book. (710.) Hence it plainly appears that the Christian Church of that period held the authoritativeness of these holy Scriptures.

The learned men whom I have mentioned distinct from the authors of the Christian Scriptures, are almost all referred to by Irenæus. He referred to Clement, Papias, Justin and Polycarp mentioned by me, and quoted texts from their books. It is therefore proved that the said four Christian authors existed before the time of Irenæus. I have formerly mentioned the account given by him of Polycarp, when referring to that writer. (715.) And I shall now only relate what this author says in reference to the before-mentioned epistle of Polycarp. Thus: "And there exists an excellent epistle of Polycarp, which was written to the inhabitants of Philippi. From it enquiring people intent on salvation may learn his faith, and the particulars of the true religion."

What he wrote in regard to the three (others) Clement and the rest, I do not here quote, being afraid of excessive prolixity.

Omitting certain other authors who followed Irenæus, I will give an account of the wise man named Clement. (720.) But let him be understood as different from the former Clement whom I have mentioned; and he is called Clement, the inhabitant of Alexandria. When 160 years had passed after the ascension of Jesus he was of middle age. He wrote many books in reference to the Christian religion; of these four are current to the present day. That scholar being famed for his learning and good qualities, is celebrated by the ancient authors who followed him.

I shall now record the substance of the reference which that scholar made in his books to the Christian Scriptures. (725.) For the four Gospels are in many places mentioned by him, and a collection of their texts is quoted in his books. And Matthew and the rest who have always been known as their authors, are all mentioned by him also as such. And the his-

tory of Christ's apostles which Luke wrote, is also frequently mentioned by that writer. And of the letters which Paul wrote for the instruction of his disciples, thirteen are mentioned by Clement. And it appears from his sayings, that he also held the superhuman character of the Christian Scriptures which I have mentioned. (730.) For he eulogizes those Scriptures as holy, divine, and sprung from divine inspiration.

Leaving out certain other authors of that period, I shall give some account of Tertullian. When a hundred and seventy years had elapsed after the ascension of Jesus, he was of middle age. He was born in the quarter of the earth named Africa, and in the city called Carthage, and was an adherent of the Christian religion. Having read many and various books composed by Roman and Greek authors, he became possessed of various learning. (735.) And being intent on supporting the Christian religion, he composed books on various subjects connected with it. The substance of what that scholar says, in the books which he wrote, when mentioning the original Christian Scriptures, is here declared.

Thus, Tertullian said: "They to whom the Lord himself committed the preaching of the Gospel, and their followers composed Gospels. The apostles John and Matthew teach us the doctrine, and Mark and Luke, the followers of the Apostles, again enjoin it."

Satyárthí said: Being afraid of prolixity, I shall not here give an account of the whole discussion which he carried on, in reference to the Gospels. (740.) But enough of detail; for almost all the original Christian Scriptures are mentioned by him specifically. And it is proved by his dicta that that scholar held the supernatural character of all these Sastras which I have mentioned.

Omitting a number of other authors of that period, I will now give some account of the learned Origen. When about a hundred and fifty years had elapsed after the ascension of Jesus, the scholar I have mentioned was born. Afterwards,

when Origen was a young man, his father, being punished for adherence to the Christian religion, suffered death. (745.) Being even in boyhood inquisitive after truth, and of acute understanding, he read many books in his youth, and became learned. Living then in the city called Alexandria, he instructed in a school those persons who desired to know the Christian religion. When persecution began to be practised again against the Christians, he also was oppressed. Though imprisoned and afflicted with severe tortures, he remained stedfast in his religion, trusting in God. And being always engaged in defending and expounding the Christian religion, he composed many books relative thereto. (750.) Of these many perished of old from the destroying influence of time, but others still exist and are read by the learned. There lived formerly an opponent of the Christian religion named Celsus, who wrote a book to refute it. The learned Origen, writing an answer to it, upheld the Christian religion in a book of eight chapters. That book, written in the Greek tongue, still exists, and is commended by both ancient and modern scholars. I will here state the substance of what he says, when describing the advance of Christianity. Thus: Origen says, (755.) "Formerly the spread of the Christian religion on earth was opposed by force, fraud, and other innumerable obstacles. But increasing more and more by the Divine aid, it is now preached every where without hindrance. God designed that by this religion men of every race should obtain salvation. Wherefore the counsels devised by other mortals for the injury of the Christians were defeated, and ineffectual. And in proportion as kings and others strove to oppress them, so did they increase and advance."

Satyárthí says: (760.) I will now in this place state the substance of what that scholar says in his books in regard to the original Christian scriptures. In the history of the Christian Church composed by the foresaid Eusebius, the

following saying of Origen is quoted: As quoted in that history, Origen in substance says:

"In regard to the four gospels, which alone are received by Christians of all countries, I have received this tradition. The first of them was composed by Matthew, the apostle of Jesus Christ, for the Jews in the Hebrew tongue. The second of them was composed by Mark: he compiled in a book what Peter related. (765.) The third gospel, and that which Paul commends, Luke composed for the disciples of other races, (the Gentiles.) The last gospel is the work of John."

Satyárthí: Origen also refers, in some places in his books, to the history of Christ's apostles which Luke compiled. I will now succinctly explain the substance of what that scholar says when mentioning the epistles composed by Paul. In one place, in his refutation of the work composed by Celsus, addressing that person, he says, in reference to Paul's epistles:

Origen says: (770.) "You should yourself take up the epistles of Paul who uttered these words; and interpret their substance. Examine the purport of the statements in the epistles which he wrote to the Colossians, Philippians and others. Whoever shall thoroughly peruse these letters with attention, will regard with astonishment the understanding of their writer. But if the reader should not thus exhibit astonishment, he will be himself ridiculous for his stupidity."

Satyárthí says: And it appears from his statements, that the said scholar, Origen, considered the collection of Christian Scriptures to be of superhuman origin. (775.) But being afraid of prolixity, I shall not extract any thing of what he has repeatedly said on that subject.

Omitting certain well-known writers of that period, I shall now give some account of Cyprian. That learned man, who was born in the country called Africa, became famous in the

world as a teacher of rhetoric. At first, in his youth, he was not a believer in the Christian religion; but he afterwards became a devoted adherent of that system. When about 212 years had elapsed after the ascension of Jesus, he became His follower. (780.) And becoming a Christian teacher, he was at last appointed to the bishopric of the assembly of Christian people in Carthage. Being of humble spirit, he did not himself desire that honourable post, but the common people chose him (as he was) beloved for his various virtues. Again, the Roman commonalty and rulers became the persecutors of the Christians, and oppressed them in various ways. The common people, residents of that place, being devoted to their false gods, at that time hated Cyprian, the leader of the Christians. These cruel men, seeking his life, cried aloud, "Let him be thrown to be torn by a lion in the theatre." (785.) Jesus had himself of old commanded his followers, "*When persecuted in one city go ye to another city.*" In accordance with that scriptural saying, Cyprian fled from his own house, and going elsewhere, lived in a concealed abode in a certain place. Having remained there in concealment about fourteen months, he returned home when the persecution of the enemies of Christianity had ceased.

At that time a great pestilence occurred in the Roman empire, and in the city of Carthage many people died from it. All the worshippers of false gods who dwelt there, forsook, from fear, the care of their dying relatives. (790.) The city was filled with corpses fallen in the streets; and no one dared to place them in the grave, but Cyprian beholding without dread that terrible event, summoned all the Christians to a meeting, and thus exhorted them?

Cyprian said: "Mercy should be practised towards the wretched, as it is enjoined in Scripture: when the duty of mercy is fulfilled, God is well pleased. But if we do good only to those of our own faith, we do no great or wonderful deed. He only who shall do something more than the

worshippers of false gods can become perfect. (795.) Why does not he who calls himself a son of God, imitate the example of his father? God causes the clouds to discharge rain, and makes the sun to arise for the benefit of good men and of bad. We ought to practise a conduct in conformity with our illustrious descent, let not those who are regenerated of God be unworthy of their birth."

Satyárthí says: Being impelled by these and such like exhortations, all his auditors engaged in works of piety. The rich bestowed money; the poor laboured; and by their exertions the city was cleared of corpses. (800.) By such benevolence of the Christians, conjoined with heroism, the people of the city were saved from increase of the plague.

Afterwards great oppression began to be practised again by the Roman rulers against the Christian church. And the good man Cyprian, whom I have mentioned being brought before the Roman governor, the governor said to him:

The governor named Paternus said: "It is the command issued by the emperors that those persons who do not now practise the Roman religion shall practise it. Wherefore I have now asked thy name; what answer dost thou give me?"

Satyárthí said: (805.) Hearing without fear this question of the governor, and remaining steadfast in the pure faith, Cyprian addressed him:

Cyprian said: "I am the bishop of the Christian church, and myself a Christian. I know no other Gods but one true God. This God we all worship always. From him we implore our own welfare, and that of others, and of the emperor."

Satyárthí said: Remaining steadfast in his religion the great souled Cyprian was then banished from his country by th Roman governor. At length having returned home, and being seized by soldiers, that good man was again brought before the Roman governor. (810.) When he arrived at the governor's house, attended by a multitude, the governor asked him, 'Art

thou not Cyprian?' He said "I am;"—Hearing this, the governor said, "Thou art enjoined to sacrifice to the gods by the command of the emperors." Hearing this, Cyprian said, "I do not (sacrifice)." Pitying him, the governor said, "Think of thine own welfare." Hearing with firm mind the kindly speech of the governor, and fearing not even a fearful death, Cyprian replied:

Cyprian said: "Let the duty thou art commanded be done by thee. In a case so clear there is no place for deliberation."

Satyárthí said: (815.) Having then conferred with his counsellors, the governor at last addressed Cyprian in such words as these.

The governor named Galerius said: "Thou hast long lived a contemner of the Gods; and many persons have been made by thee partakers of thy evil design."

Satyárthí said: Having thus said, he read the sentence of punishment written on a roll, "Let Cyprian he executed with a sword." Hearing that unjust sentence, Cyprian was glad, and said "God be thanked." Then he "being about to suffer death with gladness for Jesus' sake, was brought to a spacious field surrounded by many trees. (820.) In that spot being then filled with crowds of people, many persons mounted upon trees to see the end. So while many people standing around were looking on, the great-souled Cyprian was beheaded and expired.

Forsaking his old religion, and embracing the Christian, he endured afflictions and death in the hope of future felicity. Without doub the regarded the Christian faith, for which he endured those afflictions, as true, and established by strong proofs.

Being such, intelligent and learned, that good man composed certain books relating to the Christian religion. (825.) And of the various letters which he wrote to his friends there still exists a collection of some. I will now state only briefly the substance of what he says in his books when mentioning

the gospels and other Christian scriptures. In one place employing a figure, and describing the Christian church as a garden, he in substance said as follows:

Cyprian said: "The Christian church like a garden, keeps the fruitful trees within its enclosure, and cuts down those that are unfruitful. With four streams she waters those trees, *i. e.* with the four Gospels, by means of them conferring grace."

Satyárthí said: (830.) And he has quoted many texts of Paul's epistles; but I extract here only one example.

Thus: Cyprian said: "Ye are not your own master;" so said Paul giving divine commands in his letters, which instruct us in regard to conduct.

Satyárthí said: After Cyprian arose other Christian teachers of different countries in succession, Dionysius and others. They in some places in the books composed by them made some reference to the Christian scriptures in connexion with their subject. But being afraid of too much detail, I omit all mention of them, and state some further account of the forementioned Eusebius.

(835.) When about 250 years had elapsed after the ascension of Jesus, that celebrated scholar was born. And when he was of middle age he was appointed to the bishopric of the assembly of Christian people residing in Cæsarea. Being skilled in many kinds of learning that scholar himself wrote many books on various subjects. Of these some books composed in the Greek tongue still exist, and are read by intelligent men. And Eusebius is celebrated by many authors of his own time, and by Hieronymus and others of subsequent date. (840.) Hence learned men, acquainted with history, entertain no doubt that he and his works are ancient.

Having collected from all quarters various books composed before his own time, he wrote the history of the Christian Church. That work, consisting of ten sections, composed by him in the Greek tongue, still exists, and is read by scholars. In it that

learned man related the rise of the Christian religion; its promulgation in the world by the disciples of Jesus; the various afflictions endured by these patient and devoted adherents of Jesus; the particulars of the Christian Scriptures composed by them; (845.) The dissemination of the Christian religion in various countries, the succession of Bishops in the several Christian Churches; the history of all the celebrated Christian scholars, and the characteristics of the books composed by them; the oppression of the Christians by the Roman emperors, and the patience exhibited by them, though afflicted with great torments; and the gradual increase of the Christian religion;—such and the like particulars did he relate in his book.

The learned men I have mentioned, Clement, Ignatius, Polycarp, and others; Quadratus, Papias, Justin, and other intelligent men; (850.) With Irenæus and other Christian authors, are particularly mentioned by that scholar Eusebius. In his book he has given some account of them bearing upon his main subject, and characterized by details of place, time, and so forth. Hence it is specifically ascertained when, where (they lived), of what character they all were, and what books they wrote. And he has inserted in his own book passages connected with his subject, extracted from books of Christian writers; Wherefore he has related the true history of the Christian Church, after examining ancient books to the best of his judgment.

(855.) He states details of all the books which are now included in the collection of Christian Scriptures. He mentions the traditions of the old writers, as to which of Christ's disciples were the authors of the several original Scriptures. And first he states the four gospels to be ancient and authoritative, composed by the first disciples of Jesus. And he also regarded as ancient, and composed by Luke, the history of the apostles of Jesus, which exists in that collection of Scriptures. I here extract from his book, and succinctly interpret what he says regarding the epistles composed by Paul.

Thus: Eusebius says; "The fourteen epistles of Paul are manifest and evident. (860). But certain persons saying that the Roman Church did not consider the epistle written to the Hebrews to be Pauline, reject it. I shall hereafter shew, as opportunity (offers), what the ancient writers say in regard to it."

Satyárthí said: Afterwards relating particulars of Clement of Alexandria, he stated the opinion of that scholar in regard to that letter.

Thus: Eusebius says: "He says that that letter was composed by Paul in the Hebrew tongue, but interpreted by Luke and published among the Greeks."

Satyárthí said: The substance, as quoted by Eusebius of the opinion which the before-mentioned scholar Origen delivers regarding this epistle, is (here) stated.

Thus: In the passage quoted by Eusebius, Origen said: (865.) But I infer that the purport of the epistle is derived from Paul, but that the diction and arrangement are the work of some other person. Hence, if any Christian Church regards this letter as Pauline, it deserves commendation. For the saying of the ancients that it is Paul's is not without cause. But God alone knows who really composed it."

Satyárthí said: But I do not wish to state any further particulars of this Epistle sent to the Hebrews; for it is not necessary. Even if it be held that this letter was composed by another than Paul, still no damage will accrue to the proof of our religion. (870.) For in our Scripture collection there are many letters whose composition by Paul was not doubted by the ancients. A strong support to the letters which were not doubted, arises from (the fact) that the ancients had doubts regarding that one Epistle. For it is thence understood that the ancient Christian scholars believed in their Scriptures from examination, and not without cause. If they had held the authoritativeness of the Scriptures without examination, why should they have doubted in regard to that letter?

I will now abridge and interpret here the substance of what Eusebius has said in regard to the remaining Scriptures.

Eusebius says: (875.) "Then there is to be mentioned in order that which is called the first Epistle of John, and in like manner the Epistle of Peter is to be admitted. Then, if it seem good, let John's revelation of future events be placed. For some do not admit the above said Scripture; others place it among the number of admitted Scriptures. The Epistles of James and Jude are reckoned among the disputed (Scriptures;) as are also the second of Peter, and the two last of John."

Satyárthí said: With exception to the aforesaid books, the ancient Christian Church held the whole collection of Christian Scriptures to be authoritative. (880.) For the four Gospels, thirteen Epistles of Paul, the two letters of John and Peter were then admitted. By these Scriptures, which have been long admitted by the Christian Church, the divine origin of the Christian religion is completely proved. And even of the Scriptures which were doubted by some ancients, other scholars admitted the authority. But it will not be necessary to determine here whether the books which were formerly doubted were composed by Paul, Peter, and the rest. If you wish to ascertain the truth on this subject, you will find a consideration of it in many books.

(885.) Thus I have here abstracted the substance of what the Scholar Eusebius says regarding the collection of Christian Scriptures. But enough of detail, from Eusebius a long line of Christian authors extends till the present time. I will not now give an account of these well known (writers). If you seek to know it, look for it elsewhere, only so much must be said, that in their books particulars of the Christian Scriptures are referred to in a thousand ways. Of the aforesaid authors some composed detailed commentaries on the original Scriptures. (890.) In these ancient commentaries, the holy texts of the original Christian Scriptures are quoted in order,

and interpreted. But it would be difficult to enumerate all the books which have been written by scholars for the interpretation of the Christian Scriptures.

And thus, learned Sir, an unbroken series of authors extends from the rise of the original Christian Scriptures. From the earliest of these books till now, mention is to be seen in all of the doctrines of the Christian religion. Hence it is ascertained that the composition of Christian Scriptures took place when a short time had elapsed after the ascension of Jesus. (895.) And it is clearly determined that the very purport which is to be seen in these books now, existed in them at first. But there is no doubt that the composition of these (books) being proved to have been made at that time, the truth of their contents is established. Because if any false accounts had existed in them, the enemies of Jesus would have rejected them. But the exposition of this which I formerly made has been all heard by you; what advantage is there in repetition?

Vedavidwán said: That, after the ascension of Jesus, his disciples at first promulgated on earth the history regarding him (which was not committed to writing) from memory; (900.) That when an interval of forty years had elapsed after his ascension, three histories regarding him were committed to writing; That again when seventy years had elapsed after his ascension, the fourth history of the life of Jesus was composed. Reflecting now on this description which you give of the origin of your Scriptures, this doubt arises in my mind. If the history of Jesus was not at first committed to books, then how was it all exactly remembered? How is it ascertained that after a long interval had elapsed, the disciples of Jesus, from error of recollection, did not forget the true history? (905.) Or how does it appear that they did not, from partiality, falsely ascribe superhuman power to their teacher. You yourself formerly said that from mistake or partiality, people sometimes practise exaggeration in regard to great men.

And you said in particular that the famous Rama and Krishna were thus exalted to the character of gods. If an opinion of the divinity of Rama and Krishna arose thus, then was not the glory of Jesus also invented through exaggeration? Did not the accounts of the divine power of Jesus which are related in the Gospels arise from the partiality of his devotees?

Satyárthí said: (910.) Hear the solution I am about to give of all the doubts you have now stated. The persons who were the witnesses of the superhuman acts of Jesus, could never forget the particulars of them. For in the hearts of those who saw with astonishment those wonderful works, their story remained continually fixed, and could not be effaced. Of these witnesses two, the said John and Matthew, themselves followers of Jesus, wrote two gospels. Hence without doubt these two having been witnesses of the wonderful works of Jesus, recollected accurately the facts regarding them throughout their lives. (915.) Wherefore in my opinion there can be no apprehension of error in regard to the events which they related in their books. I admitted that the Gospels were composed when a certain interval had elapsed after the ascension of Jesus. But before they were written, other books, were composed by other learned men regarding the history of Jesus. For at the commencement of the Gospel composed by Luke, certain histories of Jesus composed by others are mentioned. Hence I infer that when a short period had elapsed after the the ascension of Jesus, the detail of his actions was narrated by certain persons. (920.) These earliest books, composed by unknown learned men contemporary with Jesus, have now all disappeared. For when Matthew and others composed other authoritative books called Gospels, what occasion was there for others? For all these writers of histories, Matthew and the rest, after ascertaining, related exactly the true story of Jesus. For two of them John and Matthew, being themselves witnesses, knew accurately the truth in regard to the acts of Jesus. And Mark and Luke, though not companions of

Jesus, could learn from others the truth regarding his history. (925.) And thus the true story of Jesus being committed to the hearts of the witnesses, and to written narratives, could not be forgotten.

You further suspect that the partial disciples of Jesus, falsely, through exaggeration, invented (the allegation of) his miraculous power. But if you will reflect on the following argument, this doubt will vanish from your mind.

In the time of Jesus Christ men who lived in the western regions of the earth were divided into two sections in respect of religion. One class was that of the Jews, worshippers of the true God; the other that of the Greeks and others who venerated false gods. (930.) The Jews, honoured with great reverence the divine scriptures enjoined by great religious teachers of their own country. Frinding in these ancient Scriptures the promise of a great deliverer, who was to arise, they were always expecting him. But it was believed by them that that Redeemer displaying divine power, would rescue their race from bondage. But Jesus, not establishing the expected temporal kingdom, sought only to establish a pure kingdom of righteousness. Not delivering the people of his own race from their servitude to the Romans, he endeavoured to rescue them, oppressed by sin, from the power of unrighteousness. (935.) But these Jews being content with this servitude to Sin, did not desire deliverance from it, being indifferent to the highest happiness. And they also from ignorance regarded the new doctrine which Jesus promulgated as contrary to the ancient Scriptures. Hence the chief Jews being generally possessed by prejudice, sought deceitfully to deny the superhuman power of Jesus. I have formerly, when relating the story of the man born blind, given an illustration of their prejudice against Jesus. Hence if there had been any false account in the Gospels, the enemies of Jesus would gladly have refuted it. (940.) And even those Jews who at first became disciples of Jesus, thought that

a worldly kingdom would be established by him. Know that the following was the cause why even when this expectation of theirs was not fulfilled, they did not forsake the discipleship of Jesus. Jesus, though he did not establish the expected worldly kingdom, nevertheless displayed many great superhuman works. Those disciples being led by these divine works of his, and free from prejudice, did not forsake his service. Wherefore the reason why they did not forsake him, although he was the disappointer of their hopes, was not bias in his favour, but his supernatural powers. (945.) For they could not regard with partiality that Jesus who so rendered their hopes fruitless. And those men who at first followed the new religion of Jesus, did not gain from it temporal happiness, but affliction. For the chiefs of the Jews, beholding the increase of Jesus' followers, oppressed the disciples with various severe punishments.

These cruel men punished some with imprisonment, others with flagellation, and others with death. If these disciples had not ascertained that divine power was committed to Jesus, they would not have endured that affliction for his sake. (950.) They knew perfectly the truth in regard to the acts of Jesus, and some of them were themselves witnesses of his deeds. They therefore well knew whether he did or did not really perform great superhuman acts. But these men straightway proclaimed the divine power of Jesus in the very city where he was slain by the hostile Jews. They said "we must of necessity promulgate the wonderful works of which we have been witnesses." It is clear that when Jesus had ascended to heaven, his disciples immediately, without any interval, declared his superhuman power. (955.) For it is said every where in the gospels that they from the commencement declared their Lord to be possessed of such power. But for the following reason it appears to me that the accounts relative to this subject which exist in these scriptures, are trustworthy. Jesus and his followers were born in the

country of the Jews, and there promulgated this new religion. But I have said that the rulers of that country being enemies of Jesus, endeavoured to prevent the spread of his religion. At the time when the first three Gospels were composed, many persons hostile to Jesus were alive on earth. (960.) For they having been at first, in their youth, contemporaries of Jesus, passed a long time on earth after his ascension. But they having been contemporaries of Jesus in their youth, knew thoroughly the whole history of the rise of his religion. It was known by all these enemies of Jesus what account his disciples at first gave in regard to him. Hence these enemies would have * changed the first story regarding him, and stated another. If the disciples of Jesus had not asserted at first his miraculous power, and had afterwards asserted it, this would have been known by his enemies. (965.) These opponents having discovered this contrariety between the first and last statements made by the disciples of Jesus, would have defeated their fraud. Had the followers of Jesus forsaken their first story, and inserted another new one in the Gospels, their deceit would have been baffled. For without doubt if such had been the case, the Jews who were opposed to Jesus would have unveiled such fraud of his disciples. Hence I infer that the followers of Jesus wrote down in the Gospels the very story respecting him which they had formerly stated. And so the narrative of the superhuman works of Christ related in the Gospels entirely deserves credit. (970.) In respect of their narration of miraculous power, the four Gospels differ exceedingly from the Sástra delivered by Muhammed. In the Sástra called the Qurân, which Muhammed himself gave forth, he did not mention any superhuman work as performed by himself. Muhammed confessed in some places of that Sâstra which he uttered, that superhuman powers did not reside in him. He knew "if I attempt to perform superhuman works, my want of the power will become manifest." Though, therefore, he

* known if the followers of Jesus had

declared that his Sástra was divine, he could not say that divine power resided in himself. (975.) But when a period had elapsed after his death, his followers falsely ascribed to him superhuman power. Let it now be attended to how in this point Jesus was distinguished from the false teacher Muhammed. For always, when conversing with the people of his own country, Jesus clearly declared divine power to reside in himself. But in order that you may be able to ascertain the truth on this head, I will now give two examples. Once certain Jews surrounding Jesus, being undesirous of learning the truth, thus addressed him:

The Jews mentioned in the 10th chapter of John's Gospel said; (980.) "How long wilt thou cause us to doubt: if thou art the anointed of God, tell us plainly."

Satyárthí said: Hearing such a question from those men, devoid of faith, Jesus, who knew the secrets of their hearts, answered, rebuking them:

Jesus said: "I have told you, but ye do not believe my word. The works which I perform in the name of my Father,—these my works bear witness for me."

Satyárthí said: Again certain persons, entertaining doubts regarding Jesus, came to him, and proposed this question:

The persons mentioned in the 11th chapter of Matthew's gospel said: "Art thou the person who was to come, or ought we to expect any other?"

Satyárthí said: (985.) Hearing the question then asked by these doubters, Jesus gave this clear answer:

Jesus said: "The blind receive their sight, the lame the power of walking, the leprous receive purification, and the deaf hearing; life is obtained by the dead; the gospel is preached; and blessed is that man who is not offended in me."

From the consideration of these two texts it appears, that Jesus alway clearly declared divine power to reside in himself. But if, always asserting that divine power resided in

himself, he had not made it manifest by acts, he would have become ridiculous. (990.) Hence no doubt ought to be entertained by learned men, that he really performed various superhuman works. But in order that no doubt may remain in your mind as to this, listen to some further proof of it. A learned man called Luke having ascertained exactly the actions of Jesus Christ's apostles, wrote (them) in a book. And I formerly said that the ancient book composed by him still forms part of the collection of Christian Scriptures. In that book Luke, a follower of Paul, himself acquainted with the events, wrote the particulars of his history. (995.) I will now extract from that book, in abridgment, the substance of what Paul's character had been when he became a follower of Jesus. Born of a pure Jewish family, Paul having read in his youth the Sástras of his own country, became learned. And being exceedingly devoted to his paternal religion, he diligently practised the ancient traditional customs. But through ignorance he regarded the new religion promulgated by Jesus as contrary to the Sástra of his own country. Hence himself rejecting this new Sástra, he (when a) youth became the enemy, and persecutor of the followers of Jesus. (1000.) And striving with great energy to destroy the Christian religion, he oppressed with many severities its excellent adherents. At length being intent on seizing the Christians in foreign lands, he went from his own country attended by a band of retainers. But as they were proceeding on the way, at noon a wondrous light, brightly shining, suddenly gleamed from the heavens around (them). Prostrated by that light more fierce than the beams of the sun, and blinded, Paul received the command of Jesus coming from the sky. Amazed at seeing that light, and hearing that voice, he straightway with a humble heart became a devoted follower of Jesus. (1005.) And being appointed by Jesus a preacher to proclaim his religion, he laboured exceedingly in that work. Persecuted again and again by the opponents of that religion, he endured afflictions

of various kinds for his Lord's sake. If you wish to know the story of that high-souled man, look for the details of in a book called the Paula Charitra (Life of Paul). Attend to this, learned sir, how Paul, being such (as I have described), having changed his mind, became devoted to Jesus. Why did he who was before a contemner of the Christian religion, begin to honour that same religion? (1010.) Being honoured among the Jews who were the adherents of the old religion, why did he consent to become despicable in their eyes? Why did he who before oppressed the followers of Jesus with various punishments, himself consent to endure affliction for Jesus' sake? If he had not firmly believed in the superhuman nature of Jesus, he would never have embraced his discipleship. If he had not been impelled by strong proof, he would not have believed in the superhuman nature of Jesus. Hence it is certainly inferred that being led by some superhuman cause, he became a devoted follower of Jesus. (1015.) Wherefore, since Paul, being such (as I have described), embraced the faith of Jesus, the truth of that holy religion thence appears. He who in such a manner adopted the Christian faith, and endured afflictions on its account, deserves credit. Why should he who had no selfish interest or prepossession to occasion falsehood, deceive men by speaking what was untrue?

This Paul, setting out from his own country, and going to Greece, proclaimed to the men who lived there the religion of Jesus. It is well known that very many of these ancient Greeks then embraced the Christian religion. (1020.) But from this fact, also, that they then believed in the doctrine declared by Paul, the truth of that holy doctrine is inferred. Because these Greeks, devoted to their paternal religion, worshipped according to custom various gods and goddesses. The common people among them, who were devoid of knowledge, worshipped these gods with reverence and devotion. But those among them who were learned, being proud of their

knowledge, generally regarded that popular worship as false, and despised it. But from fear they did not abandon the popular custom, but worshipped the gods with outward devotion, but mental contempt. (1025.) For these scholars, not believing in their country's gods, regarded all their histories as ridiculous. Being devoted to the search after knowledge, they believed whatever they regarded as probable, abandoning the popular creed. Hence it is improbable that these incredulous persons would hastily embrace without examination the doctrine declared by Paul. And both these learned Greeks and the illiterate looked with contempt on men of Jewish race. The learned men, proud of their knowledge, regarded as contemptible the doctrine of the illiterate Jews. (1030.) And the common people, who were devoted to their gods, looked with dislike on the Jews, the enemies of their gods. But when the Christian faith was first heard of in their country, the Greeks were not fully acquainted with its details. For being indifferent to knowing the truth, they were not aware that this religion was different from the old religion of the Jews. Hence when Paul declared in their country the story of Jesus, those Greeks listened to him with prejudice. Some of them cried out, "What does this babbler mean to say?" and others "He celebrates foreign deities." (1035.) With such dislike did they for the most part listen to what Paul said, and did not wish to embrace the new religion preached by him. And they too who, being desirous of salvation, heard him with attention, embraced that faith after much consideration. For the adherents of the ancient religion for the most part exceedingly reviled those who, forsaking the ancient religion, received the new Christian one. Besides reviling, the new followers of Jesus suffered other afflictions from the hatred of those of their own race who were hostile to Jesus. Hence if these new disciples had not found the doctrine declared by Paul to be established by strong proofs, they would not have embraced it. (1040.) For, learned sir, Paul had no

temporal power; he did not invade that country attended by a large army. He had few companions, and they were unaccoutred with arms: they perpetrated no violence, being themselves afflicted by violence. Paul subdued men to Christ by love, integrity, truth, and God-given power; not by worldly arms. Had he not given proofs of a superhuman kind, these men would not then have believed in his doctrine.

But to shew that superhuman power was committed to him, another proof will be stated. (1045.) It has been repeatedly declared by me before that Paul the follower of Jesus sent two letters to the Christian people in Corinth. And I have also related that those two ancient letters still form part of the collection of Christian Scriptures. And I have also shewn how the antiquity of these two letters is proved by a series of subsequent authors. Attend here, learned sir; I will here give an account of the reason why Paul wrote these two letters. The Christian people who lived in that city called Corinth were divided into various parties and disputed with each other. (1050.) For some adhering to one teacher, others to another, and others to a third, followed them with partiality. And some, led by crafty teachers, sought to deny Paul's supremacy, and the apostleship committed to him by Christ. Some of them being thus his opponents, Paul sent those two letters for their instruction. In them he reproved those contemners of his authority, and enjoined them to correct their blameable conduct. Here attend, learned sir; in the second letter he speaks of superhuman power as displayed by himself. (1055.) I again extract here the text of the letter referring to the superhuman works which he performed in their city.

Paul said: "The marks of an apostle of the Lord, powers and signs and wonders, have been performed before you by me with much patience."

Satyárthí said: Let it be well attended to that some of the persons to whom Paul sent that letter were his enemies. But

the case being so, if he had told an untruth to enhance his own glory, objection would have been made by the opponents. If he had falsely stated that superhuman works were wrought by himself before them, they would have regarded him as ridiculous and foolish. (1060.) And hence it is improbable, that when writing a letter to such persons, he would employ an incorrect statement. Induced by this and the like history of Paul, I believe that superhuman works were performed by him. But if superhuman power resided in a follower of Jesus, then how much more probable is its existence in Jesus!

Vedavidwán said: If Jesus really gave sight to the blind, without doubt they who were formerly blind would be afterwards seen in the world. Or if he cleansed lepers, then the story of the cleansing would, it is self-evident, he known to the people who lived in the neighbourhood. (1065.) Or if he gave life to the dead, those resuscitated people would, without doubt, be beheld alive in the world. Wherefore I ask, were all those persons who were made whole by Jesus really afterwards seen whole in the world or not?

Satyárthí said: Know certainly that the persons who were made whole by Jesus were seen after their cure by many persons. For if these cured persons had not been afterwards seen, the enemies of Jesus would have asked, 'whither have they vanished?' But in this case, these enemies of Jesus would have exposed in their own country the fraud of his followers, who alleged (his) miraculous power. (1070.) But those who are acquainted with ancient history know that these enemies of Jesus never alleged the disappearance of the persons who had been cured. And of the persons whom Jesus cured the names of some are mentioned in some places in the gospels. And it is frequently detailed in the gospels that such a superhuman work occurred in such a place. As it is told by Mark that a blind man called Bartimæus obtained (his) sight by command of Jesus near the city of Jericho. Or, as Mark and Luke relate that the daughter of a certain man

called Jairus obtained life from the word of Jesus. (1075.) Or, as it is said by John, that Lazarus, a dead man, who had lived in Bethany, became alive at the command of Jesus. But the details of name and residence being thus indicated, an examination of the events narrated in the gospels became easy. Hence if any unreal narration had existed in the gospels, the men of that time would have refuted it. It is related by John that the aforesaid Lazarus who obtained life, was in reality seen living.

John says: "Many Jews came, knowing Jesus to be there, and being desirous of seeing Lazarus who had been raised by him from death. (1080.) But the chief priests plotted the death of Lazarus also, for on his account many Jews believed in Jesus."

Satyárthí said: When a short time had elapsed after the ascension of Jesus, two of his followers once cured a lame man. As many persons believed in Jesus on that account, the Jewish rulers became incensed. Having summoned to their assembly the two disciples who performed the miracle, they rebuked them vehemently, that they should not proclaim the name of Jesus. Luke giving an account of this, and referring to the Jewish rulers, says what I shall now specify.

Luke says: (1085.) "Seeing then the man who had been cured standing there, the Jewish rulers could make no answer."

Satyárthí said: Had the two narratives I have mentioned been false in their purport, a refutation of them would have been made by persons acquainted with what had occurred. But the before-mentioned scholar Quadratus also said, that the persons cured by Jesus were afterwards for a long time seen alive. Let the whole purport of the text of his on this subject which I have before extracted, be considerately attended to by you.

Vedavidwán said: How is it ascertained that the superhuman works which Jesus displayed were real? (1090.) As, what

proof is there that the persons whose cure is related in the gospels were really blind? Or how is the real death of those persons whose resuscitation is celebrated in your Scriptures, established?

Satyárthí said: You can, from a study of the gospels, thoroughly ascertain the truth of the superhuman works of Jesus. Know that the superhuman works, which he performed were characterized by these two marks. The first mark is that these divine works were not performed in secret, but before witnesses. (1095.) And know the second mark to be that they were capable of being tested by all men, and not illusory. Who is not able to test whether a person who had been dead for three days really did, or did not, obtain life? Or who could not discern whether any person was really born blind or not, and obtained, or did not obtain, sight? But doubt would be improper in respect of a superhuman work in which these two marks should exist. But I formerly, when relating the story of the man born blind, gave an example how the Jews examined the works of Jesus.

(1100.) But in order that you may believe in the truth of the works of Jesus, I (will) state an example related by John. Both these forementioned marks of truth are found in this superhuman work about to be told by me. For that work was performed openly before witnesses, and its truth could be tested by all. And it is understood that some of the witnesses before whom Jesus performed that work, were unfriendly to him.

Now let this wonderful story of a certain dead man named Lazarus, who was raised to life by Jesus, be listened to.

(1105.) Once a good man named Lazarus, an inhabitant of a village called Bethany, who was dear to Jesus, became sick. To make known the bad state of their sick brother, his sisters sent a message to the Lord. Hearing this message Jesus, though he loved those three, did not hasten to go, but spoke thus indistinctly:

Jesus said: "This sickness has not arisen for the death of Lazarus, but to display the glory of God, and the Son of God."

Satyárthí said: Having thus spoken, Jesus, after receiving that intelligence, remained three days in the place where he was before. (1110.) But afterwards he said, "our dear friend Lazarus sleeps, but I now go to awake him." The disciples said "If he is asleep, he will become well;" for they understood the rest of sleep to be meant by Jesus. But having in reality before referred to death, the Lord again thus made known the purport of his words:

Jesus said: "Lazarus is dead; and I am glad that I was not near him, in order that ye may believe."

Satyárthí said: Having then gone to Bethany, Jesus found that Lazarus who was dear to him had been four days placed in the grave.

(1115.) The village now mentioned by me called Bethany was near the city called Jerusalem. Hence many Jews, after the death of Lazarus, came to his sisters, to console them.

Hearing of the arrival of Jesus, the sister of Lazarus, issuing from (her) house, and going to meet him, said:

Martha said: "O Lord, if thou hadst been in this place, my brother would never have died. And I certainly know that even now whatever thou wilt ask of God, God will give thee all."

Satyárthí said: (1120.) Hearing this expression of faith, the Lord then spoke the comforting word, "Thy brother shall rise again." Then Martha said: I know that he shall rise at the resurrection at the last day." Then Jesus said: "I am the source of the resurrection and of life. He who believes in me, though he die, yet shall he live. And he who, living, believes, shall never die. Dost thou, O Martha, believe in these my words?"

Martha said: "Yea, Lord, it is my belief that thou art that Christ the Son of God, the man who was to come into this world."

Satyárthí said: (1125.) Having then gone to her home, and called her sister Mary, Martha informed her, "The good teacher desires to see thee." Mary, hearing this summons, arose hastily, and came outside of the village to the Lord Jesus. Then the Jews who were with her in the house, seeing her rising and going out, followed her. For these her companions then said to each other, "she is now going to the tomb of her brother to weep." Attended by them, Mary coming near to Jesus, and seeing him, falling at his feet, thus spoke:

Mary said: (1130.) "O Lord, if thou hadst been in this place, my brother would never have died."

Satyárthí said: Seeing her with tearful eyes, and the Jews her companions in tears, Jesus, sympathetic, was oppressed with grief; and referring to the dead, asked, "Where have ye laid him?" and received an answer, "Come to see, Lord." Jesus shed tears. Seeing that, the Jews said, "How he loved him!" Others said, "Could not this man, who gave sight to the blind man, have prevented this person's death?" (1135.) Let it be here attended to, learned sir, that the Jews did not burn dead bodies, but placed them, wound in clothes, in excavations. The receptacle in which the corpse of Lazarus was placed was a cave, closed up at the door with a stone. Jesus coming to that place, groaning inwardly, said to the people who were near, "Let the stone be taken away." Hearing this command spoken by Jesus, Martha said, "Lord, he has now become fetid, having been dead four days." Then Jesus said to her, "Did not I say, that if thou wilt exercise faith, thou shalt see the divine glory?" (1140.) The stone being then removed from the door of the cave, Jesus, with upward eyes, thus praised God:

Jesus said: "I bless thee, O Father, because Thou hast heard me. And I knew well, before, also, that thou always hearest me. Nevertheless, on account of the people who are standing by, I said (it), that they may believe that thou hast sent me."

Satyárthí said: Having thus spoken, Jesus, manifesting his death-destroying power, with a loud voice summoned the dead thus, "Lazarus, come forth." Straightway he came forth, his hands and feet wrapped in cloths, and his face bound with a napkin, as he was placed in the cave. (1145.) Then Jesus said to those people who were standing around, "Loosing his bonds, set him free and unimpeded."

Many of the Jews who had come to see Mary and Martha, beholding that divine work, believed in Jesus. But others, going to the Jewish rulers, made known the fact of the work which Jesus had performed. Hearing this, these chiefs, assembled in council, and having consulted together, then spoke thus:

The Jews said: "What do we? for this man does many superhuman works. If we thus let (him) alone, all (men) will believe in him. Then the Romans will destroy our place and race."

Satyárthí said: (1150.) Hearing this, one among them named Caiaphas, the chief-priest of that time, said thus to the people in the assembly:

Caiaphas said: "Ye know not that the death of one man is proper, in order that all the people may not perish."

Satyárthí said: Thenceforward these wicked rulers of the Jews devised many plans for the murder of Jesus.

The story regarding Lazarus which has been now related by me, is in my opinion, distinguished by all the marks of truth. For there is no doubt that Lazarus was really dead. If not then whence the weeping of his sisters? (1155.) Whence the coming of friends to them to comfort them? or whence the corpse fetid, and wrapped in dead clothes. If Lazarus being really dead, had not been resuscitated, why should the Jews have gone, from curiosity, to see him? It is clear that some of the persons who were themselves the witnesses of that work, were the enemies of Jesus. And they, going immediately to the principal Jews, told the particulars

of that work,—thus it appears from the history. If therefore deception had been employed in that work, the chiefs, the Lord's enemies, investigating, would then have unveiled it. (1160.) But they knowing the said superhuman work to be real, sought to stop the proclamation of the account of it in the world. And in order that every trace of this work might vanish from the earth, they plotted to kill Lazarus also. And thus the truth of that superhuman work, which is supported by various proofs, is not to be doubted.

Vedavidwán said: "If you can give any other proof to establish the truth of the history of Jesus, then declare it."

Satyárthí said: Let another proof by which the veracity of the authors of the Christian Scriptures is established, be now listened to. (1165.) Persons who are expert in worldly business for the most part know to distinguish between truth and falsehood. They infer from the modifications of feature, voice, &c., that such a person speaks truth, and such another tells a falsehood. The persons who are speaking falsely sometimes falter in voice; sometimes shame or fear appears in their countenances. But the persons who are speaking truth, being untroubled in mind, do not shew confusion by their appearance or voice. As the truth or falsehood of speakers is discerned by marks, so too the truth and falsehood declared in books (is discerned) by modifications of diction and purport. (1170.) Intelligent men who read many books, distinguishing, know exactly their merits and defects. Such a book is trustworthy, such another is not trustworthy,—this learned men know, after carefully considering the contents of both. Many books are current on earth the untruthfulness of which is proved by their purport and diction themselves. For learned men doubt the truth of a book in which the contents are improbable, and resemble exaggeration. If in any book there be an account of useless wonderful works, credit will be rendered to it with difficulty. (1175.) Thus when it is said that such a god,

for mere sport, raised a mountain with his finger, learned men will doubt it. But all learned men will regard as of possible credit that book of which the contents appear to be devoid of exaggeration and probable. And the book in which there are many expressions and matters indicating truthfulness, at first sight deserves belief. As, the book in which the author relates, without suppressing any thing, the merits and faults of the persons of his own side, is deserving of credit.

Here let this be attended to;—of what character are all the miracles of Jesus which are related in the Gospels. (1180.) In the number of his superhuman works not one useless act was performed by that great souled person for mere sport. He constantly displayed the superhuman power which resided in him for the purpose of attaining some laudable object. He performed divine works to manifest his own glory, and for the deliverance of the miserable, and to increase the faith of his disciples. Again, the writers who composed the Gospels related both the merits and defects of the men of their own party. As it is related in the gospels that Peter, the follower of Jesus, from fear, denying his Lord, became culpable. (1185.) And dulness, want of faith, and other faults of the followers of Jesus are recorded by these honest authors. Passing no exaggerated eulogies on the followers of Jesus, they without guile stated the true account. It is clear from the history itself that, inventing nothing from craft, they related events exactly. But it is only from a perusal that it can be understood by what various marks indicative of veracity the Gospels are distinguished. These Gospels, being translated into the Sanskrit language, can now be easily understood by learned men natives of India. (1190.) Wherefore do you, attentively perusing the Gospels, (seek to) understand the marks of truth which they contain.

Vedavidwán said: At the time when the Christian religion originated upon earth, then many of the Jews opposed Jesus; and the persons who originally at that time became disciples

of Jesus were persecuted by their countrymen, and endured many afflictions; and when that religion was preached in Greece and other countries, there too its new adherents suffered afflictions;—considering this endurance of its first adherents, you infer the truth of this religion. (1195.) But you only adduce texts of the Christian scriptures to prove the endurance of afflictions by these first disciples. Hence I ask can any other proof besides the Christian scriptures be given to establish this or not?

Satyárthí said: The certainty of the persecutions by which the Christian religion was at first opposed is established by many proofs. But in order that a very clear understanding may arise (in) your (mind) on this point, I will relate some historical facts regarding the Jews. When an interval of about forty years had elapsed after the ascension of Jesus, the Romans invaded with an army the country of the Jews. (1200.) And having invested with their army the capital of that country, and captured it, though difficult of approach, they razed it to the foundations. Many Jews were slaughtered in that war, and the remainder were scattered in different places in other countries. Many of them not believing in Jesus, maintained with devoted hearts the ancient religion declared in their own scriptures. Many Jews of their race who continually to this day practise the ancient religion, are to be seen in the world. The book called the *Tauret* (Pentateuch) and other ancient scriptures are preserved by them, and reverently perused. (1205.) And believing in the words of those scriptures, they even now expect a deliverer of their race as about to come. Not admitting Jesus to be the Saviour set forth in their scriptures, they erroneously hope for another to arise different from him. Wherefore if these Jews to this day reject Jesus, then their fathers without doubt in like manner contemned him. For the prejudice which they hold in reference to Jesus is derived by tradition from their fathers and no otherwise. Hence the existence of the enmity of the Jews

towards Jesus, which is everywhere asserted in the Christian scriptures, is well established.

(1210.) And there is no doubt that the Greeks also and people of other races distinct from the Jews regarded the new Christians with hatred. They who promulgate a new religion and forsake the old are almost everywhere persecuted by the adherents of the old religion. That it in reality so happened at the commencement of the Christian religion is proved by the words of Roman authors. But in order that you feel sure on this head, I must now state some details.

When seventy years had elapsed from the ascension of Jesus, there was a certain famous historian named Tacitus.

(1215.) This renowned and profound-minded scholar of Roman descent related the deeds of the Romans, his own race. And these narratives of his, composed in the Roman language, are now partly lost, and partly preserved. In the part of his histories which is still preserved, the following narrative is related by the author.

When thirty years had elapsed from the ascension of Jesus, the event occurred to which I now refer. For at that time a great conflagration being kindled at Rome, and consuming many houses, &c., was very destructive. (1220.) But some of the Romans suspected that this fire was kindled by the design of the emperor, and did not occur by accident. For the emperor of that period named Nero, cruel, and depraved, always passed his time in amusements and debauchery. Having prefaced this explanation, I now extract here from the book composed by Tacitus the substance of what he says regarding the Christians:—

Tacitus, the composer of a history of the Roman empire, "says: But the suspicion that the emperor had caused "Rome to be burnt could not be removed by his efforts "or by his largesses. To put an end to the suspicion "he imputed the crime of setting fire (to the city) to the "persons called Christians, and visited them with severe

"punishments. (1225.) These men called Christians were "abhorred in the world on account of their evil practices, and "were fit objects of punishment. A person named Christ was "the author of the Christian name, and he suffered death in "the time of the emperor called Tiberius. This superstition "being stopped, began again to increase; and having pervaded "the country of the Jews, arrived even at Rome. Some per-"sons, confessing themselves to be Christians, were seized; and "a great number of others indicated by them were also appre-"hended. These men were convicted not so much on account "of the offence of incendiarism, as owing to the hatred of man-"kind. (1230.) Some, enveloped in the skins of beasts, were "torn by dogs; others, their hands and feet being pierced "with nails, were fastened to (beams of) wood (*i. e.* were "crucified). Others of them, their bodies being wrapped in "pitch-smeared clothes, were set fire to in the evening to "give light at night. The emperor himself exhibited these "punishments in his own gardens; and himself looked on, "standing there in the garb of a charioteer. Beholding such "behaviour, the people pitied the Christians, who suffered these "punishments, even though they were worthy of punishment. "For it was thought by the people that punishment was inflict-"ed on these criminals not for the public good, but for the "gratification of the cruel emperor."

Satyárthí said: (1235.) From a consideration of this occurrence related by Tacitus, the evil state of the ancient Christians is clearly understood. It clearly appears that the Romans, followers of another religion, hating their new religion, punished them. And as they suffered many severe afflictions in the time of the emperor named Nero, so too did they, without doubt, before. And from Tacitus calling them depraved, and deserving of punishment, you are not to regard their conduct as having been depraved. For though Tacitus was an intelligent man, yet despising the Christians, and regarding them with prejudice, he did not try to

investigate the truth. (1240.) If, without prejudice, he had sought after the truth, he could have ascertained their pure conduct.

Vedavidwán said: From the mere word of Tacitus, who thus abusively calls the Christians depraved, no stain can attach to their conduct. From the mere fact that the Romans (who were) of a different religion, reviled the Christians, the depravity of the Christians is not established. For people of different religions, impelled by mere hatred, mutually revile each other;—this is frequently seen in the world. For the Saivas (followers of Siva) of our country revile the Vaishnavas (followers of Vishnu), and in like manner the Vaishnavas (revile) the Saivas;—who does not know this? (1245.) If the pure conduct of the Christians is established by proofs, I would not regard in the least the reviling of the Romans.

Satyárthí said: But hear the testimony of a Roman ruler in regard to this point that the Christians of that time were not really depraved. There was a certain nobleman of that period named Plinius, who was the contemporary and friend of the above named Tacitus. When 80 years had elapsed after the ascension of Jesus, he was appointed governor of the country of Bithynia. He found many Christians residing in that country: from the increase of that religion the worship of the gods was almost abandoned. (1250.) But from the prohibition of novel religions in the Roman Empire, the accusation of the Christians was commenced by their enemies. When they were thus accused before the governor, he was in doubt what was to be done in the matter. For excepting the general ordinance prohibitive of new religions, there was no law in force relative to Christians. Hence the governor named Plinius, being desirous to obtain an order, sent a letter to the emperor named Trajan. That letter written in the Roman language is still preserved, and the answer to it sent by the emperor also exists. (1255.) I take from that letter, and interpret the sub-

stance of, (the account) how the governor acted towards the Christians :—

Thus: The governor of the province of Bithynia named Plinius said: "I acted thus in the matter of the persons who "were brought before me accused on account of their belief in "the Christian religion. I asked them if they were Christians, "and on their confessing, I asked them again twice with "threatening. This being done, if they remained obstinate "in their belief, I ordered that punishment should be imme-"diately inflicted on them. I thought that whatever might be "the character of their religion, they deserved punishment "on account of their invincible obstinacy, united with con-"tumacy. (1260.) But others not admitting themselves "to be Christians gladly worshipped the gods, and even "reviled the name of Christ. But it is said that they who "are really Christians, even when they suffer violence, do "not perform the worship and so forth of the gods."

Satyárthí said: He, having ascertained the conduct of the believers in the Christian religion from the mouth of those who knew it, gave this account of it :—

Plinius said: "Their offence is only this, that assembling "on a stated day they in a hymn praise Christ as God. They "bind each other by oath not to perpetrate any wickedness, "but in every way to abandon fraud, theft, and so forth. "(1265.) This being done, they separate, and again assem-"bling in the evening, they all eat together an innocent "meal."

Satyárthí said: And desiring to know the whole truth, Plinius tortured with an instrument of torture two women servants of Christ. These women who were examined, even though they endured sharp agony, did not declare any impure conduct to be practised by the Christians. Having examined the two women, the governor was of opinion that the superstition of the Christians was bad and excessive. Plinius thought that any man who did not conform to the religion established by the emperor was deserving of punishment.

(1270.) He did not reflect that every man ought to practise that which he regards as the true worship of God. It was not understood by the Romans that they who by force cause any one to embrace a religion to which he does not assent, do injustice. Hence Pliny, though a man of understanding, yet devoid of true devotion, reviled the Christian religion, and oppressed the Christians. But having examined them in every way, he found no impure conduct practised by them. But if you wish to understand the truth regarding the Christian religion, then consider its scriptures with attention. (1275.) By doing so, you will learn the purity of the Christian system, and the falsehood of the accusations made by the Romans. Further let the conduct of the devout followers of this system be impartially examined by you. For of those who practise that religion, with hearts penetrated by its doctrine, the inward purity and goodness increase. But it is no ground of objection that many persons confessing this doctrine merely in name, do not practise it as is befitting. For how can the mental perfection of that man into whose heart that true faith does not penetrate, spring from it? (1280.) If seed thrown on the earth does not penetrate within the soil, no fruit will ever spring from that seed, though it be good. And thus it appears from my argument that these ancient Christians endured afflictions for the sake of their religion. Hence there is no doubt that the history relating to Jesus for the sake of which they endured such afflictions, must be true. For what intelligent man would embrace, without examining it, a religion on account of which punishments and other afflictions have to be endured? Hence it is clear that these first followers of the Christian religion, finding it to be established by strong proofs, embraced it.

Vedavidwán said: (1285.) I formerly asked "Why, if the account given in the Puranas of Krishna and Rama be unreal, the story of Jesus told in the Gospels should be true;

and if a belief in the deity of Rama and Krishna arose from exaggeration, why the case was not the same in regard to Jesus." Be pleased to explain here in what manner the story of Jesus, is distinguished from the old histories of Rama and Krishna.

Satyárthí said: I will now explain in what manner the history which we believe, is distinguished from the histories descriptive of Krishna, &c. The persons who composed those histories of Krishna and Rama were all of the Brahman caste, and respected in India. (1290.) The Sudras and others thought, "Whatever these learned men teach us regarding the worship of the gods, that we ought to believe." I said in our former discussion that the creed of this country from the first gradually experiencing a change, at last assumed a different form. There was at that time no opponent of the change of creed which thus happened in this country. For that change of creed arising by degrees was not the cause of any injury to the chief men of this country. Hence whatever alteration of creed the Brahmans originated, that others also, their followers, received without opposition. (1295.) But at the commencement of our religion, every thing happened differently; for many persons were opponents of that creed. These keen-sighted enemies fully examined the events concerning Jesus, as I mentioned before in detail.

Vedavidwán said: Formerly many Buddhists lived here in India; and they, from difference of creed, were strongly opposed to the Brahmans. Hence if these Brahmans had composed false stories of Krishna and Rama, would not the Buddhists have refuted those stories?

Satyárthí said: Undoubtedly there were many Bauddhas here in India, who abandoning the ancient Brahmanical religion, embraced another creed. (1300.) But they, though bent on refuting the opinions of the Brahmins, were not able to destroy their honour and power. For the Brahmans having been long regarded in this country as venerable, held all the men

of other castes in subjection. Hence though some, forsaking the Vedas, became Bauddhas, still others remained attached to the Brahmans as before. And all these men of that time who were partizans of the Brahmans, believed in the authority of the Brahmans as before. And whatever new stories of the gods the Brahmans invented, these all their unthinking followers faithfully assented to.

Vedavidwán said: (1305.) You say that formerly the men of other casts regarded the Brahmans as venerable, and obeyed them. But it is well known in the world that Buddha, arising endeavoured to destroy the religion of the Vedas and the pre-eminence of the Brahmans. But such being the case, there is no doubt that great damage would arise to the gains and the honour of the Brahmans. Hence I ask, If the Brahmans were powerful, why did they not oppose the rise of the Bauddha religion? If the people of other castes were in subjection to the Brahmans, why did these people of other castes follow the Bauddha religion? (1310.) For you said that when a new religion becomes the cause of injury to the chief men, they obstruct its followers with punishments. Wherefore in conformity with your argument, opposition on the part of the Brahmans, and the defeat of the Bauddhas was certainly necessary. Hence if the Brahmans were really powerful, why did they not oppose by punishments the increase of the Bauddhas?

Satyárthí said: Listen to the following solution of the doubt which you raise on this point.

You have expressed a doubt, "If the Brahmans were powerful, why did they not oppose the Buddhist religion, though it was hostile to them?" (1315.) Here let this be first attended to, that no trustworthy book exists from which the truth can be accurately learned. For in the ancient and still extant books of the Buddhists there is much exaggerated and improbable matter. Hence I shall concisely state the substance of the account contained in the Buddhist books which on

consideration I find to be probable. There lived formerly a person named Gautama of the race of Sákya, and royal (Rajpút) caste; who being indifferent to the world, embraced asceticism. He, abandoning his paternal home from devotion to the (pursuit of) true knowledge, visited many famous Brahmans in the hope of attaining it. (1320.) But not being satisfied with certain of their doctrines, he set up a new Buddhist religion, different from the religion of the Vedas. Though he promulgated various doctrines previously unheard of, he yet admitted other doctrines acceptable to the people. Just as a revolution of births is declared in the Brahmanical Sástras, so is it also held in form of doctrine promulgated by Sákyasinha. And of the new principles of belief which he proclaimed, some were exceedingly pleasing to the people. For Gautama declared that men being freed from the thraldom of further births, may obtain extinction *(nirvána)*. (1325.) And he said that liberation could be attained by men of all castes, and that no learning was necessary for its acquisition. Without doubt the doctrine that liberation might be obtained by all men without distinction was acceptable to people of low caste. And Sákyasinha, being always devoted to the practice of righteousness, pleased all men by his continence, liberality and so forth. He, abandoning the language of the Sástras (Sanskrit), going about, taught the people the principles of his religion in the simple vernacular language. Wherefore, being attracted by his acceptable instructions, many persons of this country embraced the creed delivered by him. (1330.) And the Brahmans, though long powerful and reverenced, were unable to stay the increase of the Bauddha religion. For many of the common people, being devoted to the creed delivered by Sákyasinha, took its side. And it is said in the Buddhist books that some kings of that time being attached to Sákya, embraced his religion. Hence the Brahmans of that day though hating the Buddhists, destroyers of the respect (which was paid to themselves), could not stop the in-

crease of their religion. But though many persons followed the Bauddha sect, yet many others adhered to the Brahmans. (1335.) And these partizans of the Brahmans, just as they had regarded them as authoritative before, so too afterwards. At length when many centuries had elapsed, the Brahmans having waxed powerful, expelled the Buddhists from India.

Vedavidwân said: If you wish to give any other proof to establish the divine origin of your religion, let it now be given.

Satyárthí said: It is another proof of that religion that ancient prophets declared beforehand the future advent of Jesus. There were certain famous religious teachers, beginning with Moses, who were born in the country of the Jews long before the birth of Jesus. (1340.) And they, being instructed by the divine spirit, declared that a certain great deliverer of the people was about to be manifested. And referring to this future deliverer, the bestower of happiness, they described various marks which were to be (found) in him. As thus, that he would be born of a certain race, and in a certain town, and would endure affliction;—they stated these and such other details regarding him.

The books in which the marks of the deliverer who was to appear were described by them are preserved till now. And the marks which they declared should be found in that deliverer, were combined in Jesus. (1345.) And by this it is established that Jesus was in reality the bearer of a divine religion, and the divine redeemer of mankind. For without divine instruction, the prophets could not make the declarations which they did. No such man has ever been born in this world who without being taught by God could beforehand declare the future. But Jesus who by the divine command was indicated as the deliverer of men, must without doubt be really the redeemer of the world. But from a desire of abridging the discussion, I cannot now state in detail the sayings of the prophets. (1350.) But if hereafter in the

course of the discussion I find an opportunity, I shall give some examples of their sayings.

Vedavidwán said: I have now heard with attention all the history of the Lord Jesus which you have to-day related. I have also considered all the arguments which you have employed to prove the credibility of his history. So considering, I infer the antiquity of the Christian scriptures, and the reality of the events related in the Gospels. But the superhuman power of Jesus being thus admitted, the authority of his doctrine will at first sight be proved. (1355.) But at the beginning of the discussion we agreed that two marks of divine revelation were required in religious books. The first mark, viz. the existence of superhuman power in the promulgator of the Sastra, has been considered by us in relation to Jesus. An examination of the second mark, viz. purity of contents, now remains to be made. In order that I may thoroughly test the Christian Sastra, you should now explain its purport. This being done, it will become clear whether the second mark which proves the authority of a Sastra is to be found in it or not.

Satyárthí said: (1360.) We believe in the divine revelation of the *Tauret* (Pentateuch) and other scriptures of the Jews. The knowledge relative to himself which God gave to mortals before the time of Jesus is declared in the Pentateuch, &c. I will succinctly extract and propound to the best of my power the doctrine stated in the Jewish and Christian Scriptures. There is one eternal God, self-existent, of immeasurable understanding, of boundless power, infinite, of holy nature, and merciful. Besides him there has been nothing unbeginning: He himself created all things from non-existence. (1365.) He called into being the material objects which are in the world; he is also the creator of souls before non-existent. He, the Lord, has constituted and governs the order of the whole creation, and, merciful, upholds all the creatures formed by himself. He desires that righteousness only should always be wrought

by those living creatures in whom he has created a perception of righteousness and unrighteousness (conscience.) If they practise righteousness with a pure heart, then He, himself pure, is propitious to those good men. But if, rebelliously forsaking righteousness, they practise sin, he is displeased with them, and will at last punish them.

(1370.) In the beginning God created one man and one woman, and placed them in a happy garden to live. And they, being both formed by God perfect in soul and body, and worshipping their God aright, obtained nothing but happiness. But, alas! this happy condition was soon lost; for they having fallen, generated a fallen race of men. I extract from the scriptures the distressing detail of the manner in which they fell from a pure state into depravity. There was a glorious angel, at first sinless, who having fallen by his own will, became the enemy of God. (1375.) That evil One, named Satan, beholding with envy the good state of the parents of mankind, plotted the ruin of their perfection. God had commanded the parents of mankind, "Ye shall not eat the fruit of a particular tree." But reflecting that if they should break the command of God, their destruction would ensue, Satan first beguiled the woman. Assuming the form of a serpent, he went to her and said, "From eating the fruit your death shall not ensue." She, deceived by his words, ate the forbidden fruit, and caused her husband to eat, (thus) destroying the world's happiness. (1380.) When they had thus broken the divine command, their perfection perished, and they both became corrupted in nature. Being displeased at such a transgression of his commandment, God expelled from the happy garden that first fallen pair.

Vedavidwán said: The merciful God desires the welfare of his creatures; and is able at once to defeat the force and craft of the wicked. Wherefore I ask, why did not the Lord deliver the parents of mankind from the craft of the wicked Satan?

Satyárthí said: God, who is certainly merciful and omnipotent, in every way desires the highest good of his creatures. (1385.) If that omnipotent One had willed, he could undoubtedly have preserved the first two human beings from the deceit of Satan. But I cannot tell from what cause he did not obstruct the power of Satan, and prevent their fall. How can the weak understanding of men know for what (purpose) the infinite and omniscient ruler of the three worlds does such and such acts? And in our scriptures no explanation of the doubt which you have raised, is to be seen stated. Being unable thoroughly to understand such deep points, learned men should remain content with ignorance. (1390.) A firm faith should be entertained that whatever God does in carrying on the course of the creation is all just. Human ignorance is the cause of the doubt which men raise in (regard to) the works of God, and not the imperfection of the divine works.

But though I am unable perfectly to remove your doubt, yet listen to some explanation of it which is given by the wise.

If free and able to will righteousness or unrighteousness, a man can merit praise or blame. But if not free, and unable to will righteousness or unrighteousness, a man can merit neither praise nor blame. (1395.) For if any one, unable to act otherwise, from necessity will a good deed, he cannot, learned sir, be an object of praise. And if, unable to act otherwise, any one, from necessity, wills a bad deed, he can not, in like manner, be deserving of blame. But how is the man who is not free and unable to do either good or evil, being devoid of good qualities,—how is he distinguished from an insensible machine? But in order that the meaning intended by me may be quite clear, I will state a fictitious illustration. Once on a holiday a certain person commanded his two young sons, "Do not to-day go any where out of the house." (1400.) But in order that the younger son might not infringe the order, he gave him a certain potent

medicament to drink. Its power was such that, overcome by drinking it, people could not will contrary to the command of the giver of the potion. Hence he, having drunk the medicament, being deprived of freedom, could not will any thing but obedience to his father's command. But wishing to try the disposition of the elder son, his father left him free in the house, and went out. As commanded by their father, these two boys both remained in the house; but of them, acting thus, the elder only was worthy of praise. (1405.) For though desirous to see the sport, yet restraining his curiosity, the elder boy, although free, did not go out of the house. Being able of his own will to stay inside of the house or to go out, he restraining his own desire, respected his father's command. But being unable to act or will otherwise than his father wished, the younger (son) did not merit praise, though he did not infringe the order. For egress was not in his power, he being destitute of free will: from necessity, and no otherwise, he stayed in the house. If he had been free, possessed of a will of his own, perhaps he would have broken his father's command, and gone out. (1410.) Hence no trial having been made of the younger son, it is not proved whether he was a respecter of his father's command or not. Hence from the absence of freedom, though he was not a transgressor of the command, he was neither a fit subject of praise nor of blame.

As this elder son was left by his father free, so too God constituted the parents of mankind free. They were able to respect or to break the Divine command: the Creator placed both righteousness and unrighteousness in their power. But the case being so, if they had remained steadfast in righteousness, they would have merited praise, having practised righteousness by their own will. (1415.) But as they rebelliously broke the Divine command, they became blameworthy and punishable. But violating the command, they

voluntarily fell from righteousness; no blame can thence attach to God.

Vedavidwán said: The parents of mankind having thus fallen into a state of corruption, you should thereafter relate the conclusion of their history.

Satyárthí said: Having broken the Divine command, they became corrupt in nature: they were no longer able to practise righteousness perfectly as before.

A behaviour outwardly pure, and the external performance of enjoined works is not truly righteousness. (1420.) It is he alone who with a pure heart perfectly performs all duties who is a righteous man; no other is righteous. I will briefly state the duties by practising which a man can be perfectly righteous before God. First, love to God should be practised more than all; for God is the best of all objects of love. He is the maker, preserver, and lord of all living creatures; wherefore men should love him supremely. Another great duty is that men should act towards others as they wish that others should act towards them. (1425.) All men, seeking their own happiness, wish that others should practise justice, truth, mercy, love towards them. Wherefore it is a necessary duty that men should always practise truth, mercy, love, justice towards other men. And he who does not perfectly and constantly practise all these duties in thought, act, and word, is not righteous. But where is such a practiser of righteousness to be seen in the world? all are corrupt in outward and inward conduct. There is not in the world, and has never been, a person in whom God does not see innumerable faults. (1430.) If you ask whence this corruption of mankind has arisen, I would answer it is hereditary. When the parents of mankind broke the command of God, their internal nature experienced a great depravation. Such as were the parents, such did the progeny become; for good fruit cannot be produced from a corrupt tree. From that first pair all men of all races who inhabit all countries have successively

sprung. And the corruption which then entered into the nature of the first parents, being successively derived, has pervaded all men sprung from their race.

(1435.) Being displeased at (their) disregard of his command, God expelled that man and woman from the happy garden, as I said. "Let the pains of labour be endured by the woman (who shall remain) subject to her husband, and toil and death by the man:" thus he fixed their doom. But lest they should become despairing from the dread of future misery, God, thus comforting them, cursed the serpent.

God said: "Because thou hast done this deed, therefore "thou art most cursed; and going on thy belly, thou shalt "always eat dust. I will put mutual enmity between thy "seed and the woman's: it shall wound thy head, and thou "shalt bruise its heel."

Satyárthí said: (1440.) We consider the sense of these words to be that "Some deliverer of mankind is coming to destroy the power of Satan."

After the foresaid fall of the first parents of mankind, progeny was born to them and began to increase. From its want of connection with my subject, I cannot state the whole history of mankind which is narrated in the Jewish scriptures. I shall only succinctly narrate the substance of so much of the history of the human race, as I shall find to be relevant. When the number of men increased, sin greatly augmented, and the earth was filled with violence and other offences. (1445.) Decreeing the punishment of those wicked men, God destroyed the inhabitants of the earth by a dreadful deluge. Noah only, a good man, taking refuge in a large ship, was, on account of his righteousness, saved from destruction with his family.. Afterwards, when the waters were dried up, the race of men sprung from the three sons of Noah began to increase and spread upon the earth. At first the men of that time knowing the only true God from the instruction of their fathers, worshipped him only. But gradually men forsook the service

of Him who only should be served, and began to serve various gods and goddesses. (1450.) And worshipping evil gods with abominable rites, almost all the men of that time became corrupt in conduct. For the augmentation anew of righteousness which had thus declined, the merciful God again manifested the knowledge of himself to men. Summoning a good man called Abraham from his country, the Lord said to him, "Go to another country, which I shall point out." He having received the Divine command, leaving his own house, and going to the country called Canaan, dwelt there with his wife. God made a covenant with that good and faithful man, and promised him many excellent boons; (1455.) And said to him, who was aged and had an aged wife, "Thy wife shall bring forth a son, the father of a great race. I will cause to dwell in this land thy numberless progeny, and the whole of mankind shall through thy family obtain blessing." This Divine promise intimating a blessing to mankind, though obscure in purport, indicated the deliverance to be wrought by Jesus. The promise relating to progeny was soon fulfilled; and shortly a son was born to the aged pair. From that son descended from Abraham, named Isaac, a son named Jacob, afterwards sprung. (1460.) And afterwards from Jacob twelve sons sprung; and from them were derived the twelve tribes of the Jews. A famine having afterwards arisen, Jacob with his sons leaving his native country came to the land of Egypt. His descendants having by degrees increased exceedingly in that country, the king of that country began violently to oppress them. But God desiring to deliver that people beloved by himself, appointed a religious teacher named Moses to be their leader. He, having obtained superhuman power from God, amazed the people of Egypt with fearful portents. (1465.) And having victoriously led the people of his own tribe from that country, he brought them to a mountain called Sinai in the country of Arabia. Appearing there with fearful glory, God taught Moses the religion to be observed by the Jews.

Vedavidwán said: I wish now to learn some particulars of that religion which was enjoined by God upon the Jews. What, learned sir, was the distinguishing character of that religion? Is it distinct from the religion of Jesus?

Satyárthí said: The command that "Besides one true God no other is to be worshipped," is the chief characteristic of the religion of Moses. (1470.) In that Sàstra various duties, the sacrifice of animals, &c., are specified; but I cannot here state all the details of this. The manifold order of sacrifice which is enjoined in these Scriptures was ordained by God to remind (men) of sin. The shed blood of beasts cannot take away sin: a greater sacrifice than that is required for the deliverance of men. The order of sacrifices enjoined by Moses was ordained to point to the sacrifice of himself which was about to be offered by Jesus for the deliverance of men. And God designed that religion declared by Moses to be of short duration and not perpetual. (1475.) As a father educates his child by instruction suitable to a child, so the Lord instructed the Jews by the Mosaic institute. For all the men of that time, Jews and others, were of uncultivated understanding, and had not attained to the maturity of knowledge. But when manifold science had increased in the world by degrees, men became at length lettered and intelligent. The human race having thus become fit for the reception of the Christian religion, God established the religion of Jesus.

Vedavidwán said: Having thus explained the characteristics of the Mosaic scriptures, be pleased now to continue the further course of your narrative.

Satyárthí said: (1480.) That Moses thus said, "God shall hereafter raise up in your race another religious teacher like me. Whatever he commands you, you behove to do: and whosoever does not regard him, shall be destroyed." In these words the future coming of Jesus is intimated, as we believe.

Protected by God the Jews then reached the land of Canaan, and began to dwell there. God designed that in the holy tribe of the Jews His pure knowledge and His pure worship should abide; (1485.) and that from thence the pure light of holy religion should spread through other countries, though wrapped in the darkness of error. But the ungrateful Jews forsaking God, the giver of happiness, began to worship many evil deities. But when they thus fell, and forsook God, then, forsaken by Him, they fell into various calamities. But when they repented of their offence, and again worshipped God, He again regarded them with kindness. And for the guidance of those wanderers from the good way, God sent many religious teachers, the bearers of His commands. (1490.) These good men taught devotion to God; and towards men kindness, justice, integrity; and other duties, as binding. And having by Divine inspiration acquired an insight into the future, they intimated beforehand things which were to take place thereafter. And almost all of them exultingly made known a certain wondrous deliverer of men as about to appear in the world.

There was an ancient king of the Jews called David, valiant in battle, and a devoted servant of God. He obtained from God the following promise indicating the perpetual continuance of the kings of his race. Thus; (1495.) "Thy race shall abide continually, and thy kingdom always: and thy throne shall be perpetually established."

By that mysterious promise, learned sir, we consider that the future manifestation of Jesus, the lord of the world, was signified. For the human kings sprung from David having become corrupt, fell into calamity, and lost their dominion over the Jews. But Jesus who is divine, becoming incarnate in the race of David, and again ascending to heaven, became the king of men.

When 250 years had elapsed after David, there lived a renowned prophet called Isaiah. (1500.) This holy man, whose

inward eye was illuminated by divine light, beholding the future glory of Jesus, related it:

Isaiah said: "To us a child is born; to us a son is given; who shall bear on his shoulder the burthen of royal authority. This child shall be celebrated by these names, *wonderful, counsellor, the mighty God, eternal, the prince of peace.* Of him, seated on David's throne, the kingdom shall always increase, peaceful, and established for ever by justice and righteousness."

Satyárthí said: And again, describing a future event as past, Isaiah thus celebrated his endurance of suffering for mortals. (1505.) Extracting this text of this prophet, I shall now concisely translate its substance only.

Thus; Isaiah said: "He was afflicted, and distressed, and despised by men; but it was our distress which he endured. He was esteemed to be smitten by God, and afflicted; but it was for our sins that he was smitten. In order that we might obtain health by the chastisements which he endured, punishment beneficial to us was endured by him. Going in our own way, we all have strayed; but God caused him to suffer our punishment. (1510.) Though bitterly afflicted he endured, and spoke nothing: like a lamb led to the slaughter, he remained speechless. Being slain by violence, he gave up his life, bearing the sins of others; and though himself innocent, he was reckoned among the guilty. Having offered up himself a sacrifice, after his sufferance of affliction, he, long-lived, shall be content, beholding the offspring which shall be derived from himself. My righteous servant, bearing the sins of others, shall purify many men by the knowledge of himself. Wherefore I will give him a portion with the mighty; with strong heroes he shall divide the spoil."

Satyárthí said: (1515.) In my opinion there is no doubt that this text of the prophet was fulfilled by the death of Christ. Just as Isaiah described the sufferings of the Saviour of men, such did Jesus endure, having become a sacrifice

for the sake of men. But in order thoroughly to ascertain this, do you yourself read the account of the death of Jesus stated in the Gospels.

After Isaiah another prophet named Micah thus indicated the future birth-village of Jesus:

Micah said: "O thou town of Bethlehem Ephrata, in the Jewish country art thou accounted small among the thousands of the Jews? (1520.) He who is to be the king of Israel* shall issue from the midst of thee; but his going forth has been from before, eternal."

Satyárthí said: But that Jesus was really born in the town named by Micah is clear from his history as given in the gospels.

You must understand that there are some other texts in the books of the prophets relating to that future deliverer. But being afraid of prolixity, I cannot extract them; if you are desirous to know them, examine them elsewhere.

There is no doubt that all these prophets lived long before the birth of Jesus. (1525.) The collection of books in which their prophecies are recorded, was composed long before Jesus. And that complete collection of the books of the prophets, composed in the Hebrew tongue, is still current. About 300 years before the manifestation of Jesus, that whole collection of books was translated into the Greek tongue. Hence there is no doubt that these prophets declared the future birth of Jesus long before he was born. But without divine monition no man knows, or ever knew, future events. (1530.) Hence a divinely communicated knowledge and nothing else, was the cause of their declaring beforehand the future history of Jesus. But he who was designated as a redeemer by religious teachers commanded by God,—this Jesus must without doubt be a Divine redeemer. Led by

* The word *Israel* is to be understood as signifying the Jewish people. (Note in the original.)

these sayings of the prophets, the Jews expected the future manifestation of a deliverer. At length at the appointed time and in the town which had been foretold, and in the family of David, which had been indicated, the Son of God was born. All the marks of the future deliverer which the ancient prophets had specified were found in him. (1535.) I before informed (you) of what character his birth, conduct and death were. The account of Jesus which I stated at the beginning of our conversation will all have remained perfectly in your recollection. He is the Son of God, and having assumed the nature of man, he, the innocent, suffered death as the substitute of men: and thus suffering death in behalf of all men, he performed an atonement of power to take away sin: those men, seeking salvation, who take refuge in him with devotion and faith and always live righteously, shall obtain salvation: (1540.) the good will attain eternal felicity, but the wicked (suffer) eternal punishment,—such with other doctrines are declared in the Christian scriptures.

Vedavidwán said: From such a summary only, a clear idea is not derived: you should state the whole of your own creed at length. How was there a necessity for a redeemer of mankind? why could men not obtain salvation by their own efforts? And how could Jesus, becoming man, and offering himself a sacrifice, take away the sins done by others? And in some places you have called Jesus the son of God: but how can there be a son of the incorporeal Supreme Spirit?

Satyárthí said: (1545.) I (will) now state whatever answer I can make to these your questions. But with such deep subjects we who are of slender understanding should deal with humble minds. The very small understanding of men cannot fully comprehend the whole truth in regard to the infinite God. Wherefore the doctrine which is propounded in an authoritative Sástra ought not to be hastily rejected. Your first question is, *How had men occasion for a redeemer?* hear the answer to it. (1550.) I said before that the corruption

derived successively from the first parents of mankind pervaded all their offspring. In consequence of that hereditary depravation all men from the day of their birth are naturally corrupt in heart. From that natural corruption, they, not perfectly wishing to do good works, are prone to evil deeds. Such proneness to evil deeds is seen even in children: for various faults are found in them even when of tender age. And the buds of corruption which exist in them even in childhood, burst forth in youth and bring forth evil fruit. (1555.) Though such proneness to evil deeds exists in men, still no one's free-will is thereby destroyed. For though by corruption of nature prone to evil practice, men can, if they will, cease from sin. Hence when men leaving good deeds, practise evil deeds, they do this of their own will, and not in consequence of necessity. Hence feeling in their own hearts their guilt, they are for the most part alarmed, and afraid of future punishment. And this is seen in almost all countries: in the people of all countries a sense of their sin is to be found. (1560.) And apprehending the gods to be displeased by their sins, they, agonized, fear that divine punishment is about to ensue. Wherefore to appease the dreadful wrath of the gods, they offer up to them various propitiatory sacrifices. By these propitiatory sacrifices, and purifying atonements, the sense of sin existing in the hearts of men is manifested. For if these persons did not regard themselves as punishable on account of their sin, they would not offer propitiatory sacrifices to the gods. And by the incarnations mentioned in the Sástras of this country, the misery of men occasioned by sin, and their need of a saviour is indicated. (1565.) Though I regard the alleged incarnations of Vishnu as unreal, still by them the desire of men for salvation is displayed. In the following passage of the well known Gítá, Krishna is mentioned by the author as thus speaking:

Thus: "Whenever, Bharata, there is a decline of righteousness, and a rise of righteousness, I create myself. For the

deliverance of the good, and the destruction of evil doers, I am born in every *yuga* (age)." The poet who thus imagined Krishna to speak, felt, as it appears to me, the need of a divine saviour. Though he does not declare Krishna to have become a sacrifice for the removal of sin, still the evil estate of men is indicated by his words. The sense of their own corruption which is felt by men was put into their hearts by God. (1570.) God thus intimates his anger against sin, and desires to draw afflicted men to take refuge in a saviour. In truth God being exceedingly displeased with sin, has ordained that punishment shall of necessity be endured on account of it. The man who does not constantly in mind, word, and deed, practise righteousness perfectly, deserves punishment. God, being himself perfectly pure, untouched by sin, requires perfect righteousness in all respects to be practised by men. But all men, as they do not perfectly practise such righteousness, deserve the divine wrath and punishment. (1575.) But the Son of God himself descending into the world, endured, as the substitute of men, the punishment which should have been suffered by men themselves. The atonement made by this holy and glorious Son of God is able to take away all sins. For how must not the purifying power of the sacrifice of himself which this holy (being) offered, be unbounded? And God who alone is able to execute and to remit the punishment of sin, himself appointed Jesus to be the taker away of sin. Hence he, appointed by God to redeem mankind, is able perfectly to save,—of this there is no doubt. (1580.) Those who, desirous of salvation, resort to him with devotion and faith, and continue in (the practice of) righteousness, will be saved. And thus it is established that men, being unable to save themselves from punishment, obtain deliverance through Jesus.

And as the race of men needs deliverance from punishment, so too it needs mental strength for the fulfilment of righteousness. For in consequence of their natural

corruption, and the practice of sin, men being confirmed in sin, cannot become perfect in righteousness. Even though wishing to practice righteousness, they do not practise it as they ought; and though desirous of forsaking sins, they fall into sins. (1585.) Hence without obtaining divine aid for the practice of righteousness, men cannot practise conduct pleasing to God. But by those who, taking refuge in Jesus, continue steadfast in the good way, internal power and purity are gradually attained.. But being about, learned sir, to state the detail of this hereafter, I shall now declare the divine nature of the Lord Jesus. And do you hear with impartiality all that I shall say, to the best of my ability, on this mysterious subject.

There is one God, unbeginning, almighty, everlasting, omniscient, most pure, infinite, and merciful:—thus we believe. (1590.) But in that Supreme Spirit, God, though he be but one, there is a trinity of persons: thus it is believed by Christian scholars.

This doctrine declaratory of a trinity of persons in one God is understood from a consideration of a multitude of texts in our scriptures.

And the threefold distinction of *Father, Son, and Holy Spirit,* is frequently employed by the scripture writers in reference to God. Though such a trinity of persons is declared to exist in God, still no prejudice accrues to the unity of God. For in many texts of our scriptures the unity of God is clearly declared. (1595.) The Father is God, and the Son God; and the Holy Spirit is God; thus we believe. Nevertheless three Gods are not held by us; but only one God, possessed of a trinity of persons.

Vedavidwán said: By you, O learned sir, God is defined to be one: how then can three persons be conceivable in one?

Satyárthí said: The very slender understanding of men cannot fully comprehend the nature of the infinite God. Of what kind the mutual relation of the divine Persons is, and of

what kind their distinction:—this exceeds my knowledge. (1600.) But thus much we know: these three divine Persons are, without doubt, distinguished by equal divine attributes. In power, glory, and perfection, the Father and the rest are equal; and they, distinguished by unity of trinity, have only one will.

But these three, the Father and the rest, perform distinct offices in accomplishing the salvation of men: such is our creed. For thus it is said in the scripture that God, the Father, loving men, sent his own Son for their deliverance: and God the Son, assuming on earth the nature of man, and offering up himself a sacrifice, rescued mankind: (1605.) And God the Holy Spirit, sent by the Father and the Son, imparts faith to men, and purifies their hearts.

Vedavidwán said: How is Jesus called the *Son* of God? How can paternity and sonship exist in the Supreme Spirit?

Satyárthí said: The words paternity and sonship, when applied to the Supreme Spirit, intimate some deep and wonderful spiritual relation. But the determination of the nature of that relation of these two divine persons transcends human thought. On such a deep subject the confession of their own ignorance should be gladly made by wise men; for in this there is no ground for shame. (1610.) In such a matter, so much only can be known as is understood from the scripture, and nothing further. But in our scriptures God has no where made a clear explanation of this mysterious subject. God has given *only* so much knowledge of himself as he esteemed to be necessary for the salvation of men. But wise men, having their hearts divested of pride, should be content with the limit thus assigned to men's understanding.

But in order that you may perceive the goodness of this religion, I shall concisely state its principles. (1615.) I will also declare here the love to God which should be practised by good men, from a consideration of this faith.

God created the first parents of mankind sinless; but they voluntarily falling from righteousness, sunk into sin. God

beholding that evil estate of the human race, sent his eternal Son for their deliverance. In the formation of this great scheme for the redemption of men, the most excellent justice and mercy of God appear. For the just ruler of the three worlds did not think fit to pardon, without an atonement, the transgressors of his commandment. (1620.) But the fallen race of men, corrupted by sin, could not itself make a pure atonement, which could put away sin. For the performance of an atonement capable of removing sin there was need of a most holy divine person. Hence the eternal, and beloved Son of God, being sent by his Father became himself a holy and sin-destroying sacrifice. Thus giving up his own Son from his side to become a sacrifice, God manifested his justice and his wonderful love to men. Is it not a wonderful thing that God himself sent his beloved Son from his abode of glory to earth for the sake of ungrateful men who had broken his commandments; (1625.) and caused him to assume the suffering nature of man on earth, and to endure direful anguish? And who may describe the mercy of the Son, who being sent by the Father, and descending voluntarily to earth, suffered death for the sake of his enemies? He veiling his divine glory, and being born as a child on earth, though the Lord of the world, behaved as a poor mortal. A patient teacher of the ignorant, and benefactor of the wretched, he displayed in every way a love to men unknown before. And having endured sharp agony to cleanse the sins of others, he himself, though untouched by pollution, voluntarily suffered death. (1630.) Must not those whose hearts are not duller than stones, love him who showed (this) transcendant love? But having thus accomplished by his own death the redemption of men, the Son of God by his own power broke the bonds of death. And having again ascended to his abode of glory with his Father, he regards with an eye of mercy the world which he has redeemed. And at the end of the world that Jesus, the Son of God, will come in glory to judge all mankind. Having justly determined the destiny

of all men according to their deeds, he will award blessedness to the good, and misery to the wicked. (1635.) What wise man will not in fear and faith take refuge with so glorious a person, of immeasurable power? They who led by the Holy Spirit, believe in Jesus, and strive after purity of heart, shall obtain salvation. But they who, hearing the auspicious tidings of that redeemer of the world, reject them from evil bias, shall incur misery.

But it appears from the scriptures that all who pray for the aid of the Holy Spirit shall obtain it. As it is said in the gospel composed by Luke: "Ask and it shall be given to you; seek and ye shall find; and earnestly knock at the door, and it shall be opened. (1640.) He who asks, obtains; he who seeks, finds; and for every one who knocks at the door, it is opened. What father would give a stone to a son asking bread? or who would give a serpent to a son asking for a fish? If ye, then, (being) evil, give good things to your children, shall not God rather give you the Holy Spirit?"

But let it not be thought that all the persons called christians who are to be seen in the world are real christians. For many who are called christians, confessing Jesus outwardly, but destitute of devoutness, set their hearts strongly on the world. (1645.) But those persons who, believing in Jesus with devotion, worship God with love and fear, are true servants of Christ. Though full perfection is not attained by them in this world, they nevertheless more and more gain an increase in righteousness. Being strengthened in the way of righteousness by the power of the Holy Spirit, they always increase in purity of heart, and in good works.

In order that the peculiar character of true christians may appear, I must give a description of such persons. The man who is a real christian serves God continually with a devout heart and with reverence. (1650.) Contemplating His boundless power, understanding, perfection, and goodness, he knows

that Lord to be a most excellent object of love. "How wonderful is His greatness who created, preserves and governs this vast world filled with living creatures! How inconceivable is the understanding of that omniscient* Being, who perfectly established and governs the order of the three worlds! How preeminent is the mercy of that Being, the treasury of bounty, who bestows various pleasures on ungrateful men! But especially, who can describe the love of Him, who giving up his own well-beloved Son, sent Him for the redemption of mankind?"

(1655.) Reflecting on these and such like truths regarding God, real christians entertain a strong devotion towards him. He whose heart is thus penetrated by a strong devotion, earnestly strives to do what is pleasing to God. Restraining the selfishness existing in his own heart, he says "Let not my will, but God's, be done;" and that "I ought to give myself up to him who has continually shewn wonderful mercy to me." Thus giving himself up for the service of God, he is far more blessed than persons who seek their own selfish objects. (1660.) Such a sacrifice of their own will, made for the sake of God, is the most excellent duty of men, and occasions the highest joy. Nevertheless it is nowhere enjoined in the Christian scriptures that the world should be abandoned by holy men. For the perfection of men is attained by activity, and not by inactivity: thus has God constituted their nature. Without practice proficiency is not attained in science; so too strenuous practice is required for the increase of righteousness. Excessive cupidity and lust and the other internal enemies of men cannot be conquered without a continual contest. (1665.) Therefore for the attainment of perfection, strenuous efforts ought continually to be made by good men; for it is not attained by inactivity. And activity is by its nature more excellent than inactivity; for

* Literally, *who knows the three times*, i. e. past, present, and future.

inactivity is barren, but activity is fruitful. For the objects of human pursuit which are esteemed most excellent by the wise are all to be acquired through action, and no otherwise. But the understanding of the person who abides in the wilderness, practising inactivity, declines, and his mental action is dried up. As the body becomes feeble without exercise, so the mental power of the anchorite decays. (1670.) From indolence he himself does not increase in perfection and in knowledge, and being alienated from the society of men, he does not benefit others. From the family and other affections which God has placed in men, spring various mutual duties. Thus, from the mutual relation which exists of father and son, result the different duties to be practised by these two. The son ought to honour the father, remaining in subjection to him; and the father ought properly to govern and maintain the son. And all men, being the sons of one God, ought on account of their brotherhood, to do good to each other mutually. (1675.) If all men do not practise their respective duties which have reference to others, then how can the good of all men be accomplished? But if all practise their duties towards others, then the good of all will undoubtedly be well accomplished. Hence it is inferred certainly to be the will of God that all men should practise their duties towards others. "I ought always gladly to do the work of the station to which God has appointed me for the purpose of activity: I ought not voluntarily to relinquish the work entrusted to me to do, by the maker of the world:"—thus devout men consider. (1680.) Displeased with deluded ascetics who torment themselves, God wishes pleasures to be moderately enjoyed by the good. No doubt contemplation and the worship of God ought repeatedly to be practised by good men. But it is not proved by reason that men, forsaking other works, should practise His worship only. For God not desiring that the contemplation of Himself should be always practised, requires that a fruitful activity should be practised by all good

men. That activity is fruitful which will increase one's own purity of mind, and strength of understanding, or be beneficial to others. (1685.) Such activity, promotive of one's own happiness or of that of others, without doubt, pleases God But let good men, remembering that the all-seeing God is always near them, always do works pleasing to Him.

But the activity which is seen in Christian saints, springs from love seated in their hearts towards God. "I ought always to strive to fulfil the will of that God who has sent his Son and redeemed me: and I ought to give myself up to that Jesus who offered up himself a sacrifice for my redemption:"—thus they speak. (1690.) Hence, impelled by gratitude conjoined with love, they earnestly engage in good works pleasing to God.

But they do not think that salvation is to be attained by their own works; but only through Jesus who was made an atonement. For all men, being tainted by sin till their death, cannot, though good, obtain salvation by their own works. But at length the good being delivered from the troublesome world, shall in the next world obtain full perfection and eternal happiness.

Vedavidwán said: You must state some further detail of the felicity in the next world, which is described in your scriptures. (1695.) Is it the kind of salvation, (viz.) absorption into Brahma, which is described in the Sástras of this country, which is held in your scriptures also? Or is it the heaven which is obtained by our religion of works, which you understand to be the highest thing?

Satyárthí said: The future perfection which is described in our scriptures, is not of the nature of absorption, but distinct therefrom. In my opinion, learned sir, the living (or human) soul *(jívátmá)*, being naturally separate from the Supreme Spirit, cannot be absorbed into it. And a heaven is described in our scriptures, distinct from the heaven,—a place of gross pleasures,—which is mentioned in your Sástra. (1700.) In our scripture it is said that the abode of the good

is to be in heaven; but here by the word heaven *(náka)* an above of purity is meant.

But in order clearly to understand how pure a happiness is now meant by me, let the following detail be listened to.

All the various suffering which is endured here by men has arisen from the corruption of their original nature. When God created the parents of the race of men, then their nature was faultless and perfect. In that faultless nature all the affections, love and the rest, were perfectly subject to the governing soul. (1705. For then the soul, the charioteer, guiding its horses, the senses, as submissive servants, restrained them as it desired. But when these two persons fell from their first perfect condition, then a violent disorder entered into their nature. Then love and other affections, all becoming rebellious, did not continue, as before, subject to the governing soul. And the soul itself, drawn by these powerful affections love and the rest, did that which pleased them, abandoning its own authority. Being thus affected with disorder in their nature, all men practising much disorderly conduct, became very sinful. (1710.) The nature of man being thus corrupted by sin, there necessarily ensued the rise of ignorance and misery. In order that this existing evil estate might cease, the rectification of the corrupt nature of men was required. For if good order be again established in man's nature, then ignorance and misery being destroyed, perfection will arise. The Son of God, himself assuming man's nature, made the human race capable of perfection and greatness. Though perfection is not attained here by those who are seeking after perfection, still they gain greater purity by degrees. (1715.) For the violence of the affections gradually decreasing in them, the power and authority of the governing soul increases. But it is not ordained by God that in this world good men shall be perfectly freed from corruption and suffering. But being delivered from this world, the abode of imperfection, good men shall in the next world attain perfection and eternal felicity.

But as to the nature of the perfection and happiness which shall exist in the other world, be pleased to listen to the following discussion. From the purest pleasure which is enjoyed by the good in this world, the nature of the happiness which is to be in the next world is inferred. (1720.) Wise men do not regard the gross enjoyment derived from eating and so forth, which is perceived by the senses, to be the principal. And in proportion as any man increases in purity and perfection, does he consider such enjoyment to be gross and insignificant. And therefore good men being addicted to the society of the good, to knowledge, beneficence to the poor, and to the love of God, consider that the most excellent pleasure (is to be found) there. Hence the pleasure derived from sexual intercourse, which even here the wise regard as gross and worthless, will disappear in the next world;—thus it is considered. And this which I say is established by the words of Jesus; for he once spoke clearly to the Jews thus:

Jesus said: (1725.) "The people of this world are married and marry: but they who are esteemed worthy to ascend to that world, they, like the angels, are neither married, nor marry."

Satyárthí said: But we believe that all the pleasures which are the most pure shall never disappear in the world to come. Nay more, there will be in the world to come an inconceivable increase and perfection of every pleasure which is regarded in this world, as the most excellent and pure. In the next world sin, ignorance, grief, disease, fear, error, and every defect shall disappear in the good men who are redeemed. (1730.) For then good men having obtained an imperishable celestial body, shall acquire a new order in their nature, and a most excellent perfection. That (body) called in our scripture, from its subtility, a spiritual body, will be a suitable instrument of the soul. That subtile, pure body will not obstruct the desired action of the soul, but will be perfectly subject and obedient. The redeemed having acquired such a perfect body, will always

enjoy a pure and completely satisfying happiness. For the misleading violence of the affections having ceased, the soul will be continually employed in the most excellent pursuits. (1735.) And the mist of ignorance, which veils the reality, having been destroyed, true real knowledge will be perceived by the good. The knowledge which is here attained imperfectly, and with toil, will there be perfectly and easily acquired by the powerful intellect. Let it not be supposed that omniscience will be attained in the next world by the redeemed: for those who are of limited understanding can never acquire this. But the powers of their intellects having obtained subtility and extension, shall then be able to comprehend very deep subjects. There doubt having disappeared, full certainty shall be obtained; and subjects now difficult to be known shall then be easy of comprehension. (1740.) And the soul being always gladdened by an increasing various knowledge, and other excellent objects, shall be eternally satisfied. Here, the sense of happiness is dull and blunted; but there, there shall be a great energy and alacrity of life. And all weakness having passed away, and a celestial vigour being acquired, the soul shall be freed from lassitude, and shall continually exult. The good shall continually enjoy a delightful intercourse with perfected men and glorious angels. But especially the vision of God, which shall be there obtained by the redeemed, shall confer the highest joy. (1745.) Here effects originating with the Creator are alone beheld: "There we shall be able to behold the cause,"—such is the hope of the good.* It is not, learned sir, my meaning that in the next world the formless God shall become visible to the bodily eyes. In some way perceiving his nearness with its mental eye, the soul shall be satisfied with beholding His

* See the paragraph in Bishop Butler's 2nd Sermon on the love of God, beginning with the words, "In this world it is only the effects of wisdom," &c.

purity. For the soul of man, unsatisfied with all other objects, and desirous of satisfaction, seeks to know God, the most excellent of objects. And the correct knowledge of Him which here it cannot obtain, the soul, being purified, shall acquire in the next world. (1750.) Let it not be thought that mankind, of limited understanding, shall there know the full glory of Him who is illimitable. It is only meant that they shall obtain the correct knowledge of God, according to the measure of their understandings. Contemplating, with purified inward eye, Him, the eternal fountain of knowledge, the ocean of purity, the sea of mercy, the good shall be continually satisfied. And the fear of God's great wrath being removed, they shall know that undecaying divine love shall be (exercised) towards them. And they shall enjoy exceeding delight from the vision of that Jesus who, assuming man's nature, became their saviour. (1755.) He having taken a glorious body, resplendent in the skies, shall be beheld by the saints whom he has redeemed,—an ocean of pure attributes.

Good men shall not pass their time in that world in mere contemplation, but shall engage in various enterprises :—thus it is inferred. For it is concluded that men, being in this world, naturally desirous of activity, will, in the next world, continue to be active. And having there obtained an exceeding increase of vigour and power, they shall be fit for the achievement of great actions. Hence it is not probable that they having then obtained such celestial vigour, will cease from exertions. (1760.) In what kind of works they will be employed, cannot now, learned sir, be properly known. It is my opinion that there will be opportunity for their activity in beneficence and other works pleasing to God. But these redeemed persons, though engaged in works, shall experience no distress or toil in executing them. Being freed from pain and all weakness, they shall perform with delight all actions commanded by God.

Vedavidwán said: You now assert the future corporeity and activity of redeemed persons: hear my doubt relative thereto. The highest perfection which is propounded in our Sastras is the liberation of the disembodied soul in the form of separation *(kaivalya)*. (1765.) And the soul, having attained that most excellent condition, enjoying tranquillity, and free from desire, shall cease from all works and wishes. But I cannot regard the future felicity which you state to be described in your scriptures, as the most excellent, from its being distinguished by a corporeal condition, and so forth.

Satyárthí said: It is stated, no doubt, in the Sastras of this country, that the body is the cause of imperfection, and that activity springs from faultiness. But considering that opinion to be destitute of reasonable grounds, I cannot assent to it. God having united the soul with the body, formed at first the first parents of men perfect in nature. (1770.) From men's nature being so created, it is understood that a corporeal instrument must be required for the perfection of the soul. For it is inferred that without a corporeal instrument, the soul must be powerless, and ineffective in its efforts for action. It appears to be proved by reason that just as a body is necessary here in order to the activity of the soul, so it will be in the next world. That body being rendered perfectly pure and subtle, will become the assistant slave of the controlling soul.

Again, if the salvation of the embodied soul does not take place, then the salvation of entire humanity will not occur, (1775.) For the nature of man is of a twofold, not of a single substance: it consists of the union of both soul and body. Hence, as on the destruction of the soul, humanity would be destroyed, so too from the disappearance of the body, humanity would disappear. But men do not desire the destruction of their humanity, but the perpetual existence of it in every way purified. But this desire for the perpetual endurance of their humanity will, according to our faith, obtain complete

satisfaction in the next world. For agreeably to it, humanity will not perish; but every man shall in the next world regain his own body. (1780.) But if your doctrine be true, then *humanity* will disappear in the next world; the soul alone will continue. But such a loss of humanity is not pleasing to men: for thereby their natural longing is not satisfied. But this longing is implanted in mankind by God; for it is He who has created the whole nature of man. But it is inferred that the God who has placed such a longing in the hearts of men will satisfy it in the next world. Hence the doctrine that the redemption of men, possessed of their full humanity, will take place, is established by reason.

(1785.) And here now the following answer to what you now say as to the affections arising from imperfection. When God created the first parents of men, he created them endowed with love and other affections. But they both were then perfect at the time of their creation; and there was not the least defect in them though possessed of affections. Hence imperfection does not appear from the mere existence of affections, but from the violence of the affections not being under the control of the soul. The affections are not by their nature obstructive of perfection, but promotive of perfection, as impelling men in (the pursuit of) good objects. (1790.) But there are two causes, learned Sir, why the affections are now causes of imperfection, and obstructive of perfection. First, all these affections, not being in subjection to the soul, and pursuing their own desired objects, draw men into evil paths. And again, all these affections, pursuing generally evil objects, forsake the best objects, and are attached to the worst. Let the objects which are naturally sought after by all men be thus divided into excellent, middle, and bad. Thus injury to another is reckoned among bad objects: but let the moderate acquisition of wealth be considered among middle objects. (1795.) And again purification of the heart is (one) of the most excellent objects; but the service of God is of all objects

the best. But if the affections of the heart, led by the soul, pursue all objects according to their quality, the perfection of men will exist, for he who abandoning bad objects, follows middle objects with middle desire, and the most excellent objects exceedingly, will be a perfect man. Wherefore defect is not established by the existence of affections, but from the depravation of men's nature, depravation has arisen in the affections. But when the whole nature of man shall attain perfection, then the affections will come into due subjection to the soul: (1800.) Delivered from subjection to evil and middle objects, and guided by the soul, they shall seek after good objects alone. In the next world pursuing other objects in a fit manner, they shall seek God with a love surpassing all. But what defect can be conceivable in the affection of love which seeks God, the most excellent of objects, with a supreme devotion?

Bearing this exposition of the holy Christian faith, you can yourself understand its excellence. And in my opinion the second mark of a divinely-revealed Sastra, viz., pure contents, is found in these Scriptures. (1805.) For I will not conceal that certain mysterious points incomprehensible by human understanding exist in this faith. But no evil matter whatever unworthy of God, and abhorred by the good, is anywhere seen in the Christian Scriptures. But in order that you may understand the truth of what I say, you ought yourself to read those Scriptures. But listen to another characteristic of this system, in order that you may know all its divine excellence. This religion being framed by God who knows the misery of men, is able to remedy all their grief. (1810.) And this religion is also sufficient for the satisfaction of all longings after the highest objects which exist in their minds. But first let the evil estate of mankind be considered: how being sunk in misery and sin, it desires deliverance. The race of men feeling itself to be weak and poor, desires some merciful and all-powerful God. Again, the

race of man, feeling in its heart, its own ignorance, wishes for some omniscient teacher, the giver of true knowledge. Again, dissatisfied with all earthly objects, it desires some satisfier of its wishes, the giver of the chief good. (1815.) Knowing itself to be sinful, that race of men, filled with fear, desires some powerful deliverer from the punishment of sin, Feeling itself to be subjected by powerful sin, it requires a powerful rescuer from the violence of sin. Again knowing itself to be impure in heart, mankind desires some divine bestower of inward purity. Being dissatisfied with all earthly examples of righteousness, it desires for contemplation a certain divine, most excellent, object. Not finding on earth a fit object for its full love, it desires a receptacle of infinite virtues to love. (1820.) Again, not being satisfied with its own earthly condition, the human race desires a satisfying future state. Whatever such longing human nature has, all find satisfaction in the holy Christian doctrine. For in those Scriptures God is described as the merciful Creator, preserver, deliverer, purifier, friend, and ocean of purity. He, the Almighty friend preserves all men: He is the teacher of the ignorant, giving his own divine Scripture. Sending his own Son from heaven to this earth, He caused him to be offered up a sacrifice to take away all sin. (1825.) Causing his Holy Spirit to descend into men, and purifying their hearts, he gives strength for righteousness. He being possessed of infinite virtues, an ocean of purity, a sea of mercy, is himself a supreme object transcending the love of men. And at length, delivering the good from this unsatisfying world, he will give a completely satisfying happiness in the world to come. Propounded in these and such like characters in the Christian Scripture, God is able to satisfy the desires of the human heart.

But the Supreme Spirit who is defined in the Sastras of this country, cannot satisfy the desires of the human heart. (1830.) For when he is propounded in the Sastras

as *without qualities*, then he has no connexion with men. As long as this state of *qualitylessness* exists, so long the creation of objects and living beings does not take place. But the one sole Brahma which is declared in the Vedanta system, is not distinct from living souls, being the soul of all creatures. The consciousness of individuality, pain and sin which exists, in men, is declared by Vedantists to be false and sprung from delusion. And hence how can that doctrine which feigns the real faults of mankind to be unreal, bring a remedy for them? (1835.) And the God who is defined in the celebrated Nyâya system, himself perfect, takes no thought of men, being indifferent. Though possessed of various good attributes, yet regarding with equal eye sin and holiness, he looks on good and bad men as equal. Beholding all the works of men without concern, he is not displeased with evil men, nor pleased with good. Beholding the misery of men, he does not pity them, or devise any plan for their deliverance. But God, defined as such in the ~~Christian~~ Nyaya Scriptures, cannot satisfy men desiring salvation. (1840.) For miserable men desire such a God as desiring to deliver, and merciful, will exercise a care for them. As this God who is described in the philosophical systems *(darsánas)* does not satisfy the wish of men's hearts, so too with the (God) described in the *purânas*. For, learned Sir, the description of Brahma desirous to create, when he had become possessed of qualities, does not please good men. It is said in the Bhâgavata that he beholding his own daughter Vâch with a lustful eye, committed blameable unrighteousness. And the forms of incarnate Vishnu described in the Sastras, Krishna and the rest, did not practise conduct worthy of God. (1845.) I stated at length in our former discussion what sort of conduct is ascribed to them in your Sastras. But from considering the history of such Gods, the desire of good men seeking to find a most excellent object is not satisfied. The good wish for a God better than themselves, possessed of supreme virtues,

and untouched by any defects. But intelligent men, considering all the gods described in the *purânas*, find faults like the faults of men displayed by them. By these gods divine perfection is not shewn in their actions, but a subjection to anger, lust, and so forth, (just as is shown) by men. (1850.) But let the intelligent ascertain from their respective histories how much Jesus Christ ~~excels~~ differs from Krishna. Do you yourself, recollecting the description of Krishna given in the *puranas*, and the holy conduct of Christ, discriminate between them. For Krishna, like a lascivious young man, addicted to sport, gave a blameable example of unrighteousness. But Jesus, assuming human nature, was sinless, and all his life, pure in soul, practised pure conduct. He was a perfect image of complete humanity; and being the Son of God, manifested the unmanifest divine perfection. (1855.) He himself gave a most excellent and complete example of righteousness, and taught perfectly and certainly the nature of God. And offering himself a sacrifice of power to take away sin, he removed fear from the hearts of men seeking for salvation. Bestowing spiritual power on the devout through the Holy Spirit, he has become the cause of their perfection. (Being) such, and having accomplished such a deliverance for men, Jesus is able to gladden the minds of those who are seeking salvation. That which the authors of other Sastras vainly seek to do, Jesus, the Son of God, has perfectly accomplished. (1860.) Others seeking to ascend by their own understanding to the knowledge of God, but falling into error, have not properly attained it. The Vedantists, desiring salvation, seeking after oneness with God, have falsely feigned that absorption into him will take place. But the perfection which is to be attained by men is not of the nature of absorption; but of likeness to the holy nature of God. And this supreme perfection of mankind, which is described by me, is at length fully attained by the mode declared in our scriptures. For having their hearts purified by the power of that divine Spirit, good

men become partakers of the divine perfection. (1865.) But it is this resemblance of the divine perfection which we regard as the oneness with God. The servants of Jesus Christ obtain the pure reality of that perfection of which the Vedantists vainly seek to gain the shadow.

And that the assumption of a body by God is necessary for the redemption of men, the ancient wise men of this country believed. And thus perceiving the need of a divine deliverer, feigned incarnations of Vishnu in Krishna and others. It appears to me that the understanding they had of man's desire for a Saviour was not sprung from delusion, but true. (1870.) For men feeling themselves unable to save themselves, have in their hearts an indistinct longing for a Redeemer. But the incarnations of Vishnu which the wise men of this country asserted, were not learned Sir, real, but invented by poets. But the incarnations described in the *puránas*, said to be those of Vishnu, were images of the true incarnation. That which the Sastra writers falsely say frequently occurred in India, really took place once in the country of the Jews. For Jesus Christ, the true deliverer, becoming incarnate there, satisfied all the hope of the human race longing for salvation. (1875.) But excellence of contents being thus proved of the Christian scripture, the second mark which establishes authoritativeness also exists in it.

Vedavidwán said: From a consideration of all the doctrine stated by you, at first sight excellence of contents appears to me to belong to your scripture. But the reception of doctrine of a new kind should not be hastily practised by wise men, without much consideration. Wherefore having diligently considered the Christian religion, I will again meet you. And, whatever doubt arises in my mind from consideration, I shall then ask the solution.

Satyárthí said: (1880.) That you desire to consider the Christian scripture is proper, and thereat I am pleased. For in

important affairs, great consideration is always proper; and it is only fools who there practise haste. If you impartially consider the Christian scripture, you will believe in its authority; such is my hope. The race of men being sunk in direful misery occasioned by sin, seeks deliverance from the penalty and power of sin. Even those persons who are reputed as pure in conduct and holy, continually commit various sins without number. (1885.) For (though) blessed by God in a thousand ways with desired boons, who is not guilty, ungratefully forgetting his benefactor? Foolish, subjected by his own evil affections, who has not broken the most excellent commandments of the all-knowing God? That God is the maker, preserver, Governor and Lord of men; merciful, most pure, just, and an ocean of knowledge. Whatever duty he has himself enjoined to be performed by men, is without doubt most excellent, proper, and conducive to happiness. Yet rebelliously disregarding the divine will, all men follow their own will springing from ignorance. (1890.) And that God is the only treasury of life, joy-bestowing: he is the only cause and giver of perfection and knowledge. But men averse from that only cause of happiness, seek in vain for prosperity in worldly objects. But no such man is to be seen anywhere in the world, who has not thus forsaken God and followed his own will. Wherefore all men, having practised sin, deserve punishment: there is not one stainless person in this world. If you will examine your own conduct and your own heart, then you will, without doubt, confess your inward fault. Wherefore resort to Christ for the purging away of your sin: this being done, you will obtain pardon, purity, and peace of mind. For Christ is not the Saviour of the men of one race only; he gave his life for all men. Beholding the men of all tribes with an eye of mercy, he seeks to deliver from sin all who are distressed by it. As far as the direful power of sin extends to destroy, so far does the salutiferous power of Jesus avail to save.

Vedavidwán said: Tell me if any initiatory rite is to be obtained by those who wish to enter the assembly of Christ's devoted people.

Satyárthí said: (1900.) Know that water-initiation is to be obtained by all who seek to enter the assembly of Christian people. For so did Jesus enjoin, when himself abiding upon earth: if you wish to see this, look in the Gospels. But he who, seeking salvation, desires to enter the Christian company, ought, having become averse to sin, to have a firm faith in Jesus. And feeling, in his heart, his manifold sins, he ought again and again to ask of God pardon and purity. (1904.) But in order that you may know what is our form of prayer, let this (following) example of prayer be listened to:

PRAYER.

(1905.) Glory be to Thee, O God, unbeginning, self-existent, invisible, infinite, most pure and of spiritual nature.

Thou art omnipresent, omniscient, and almighty: the unapparent cause of the apparent, and the source of life.

Thou alone art eternal: besides Thee there existed not in the beginning any where any thing either insentient or sentient.

Who even of the inhabitants of heaven can tell the infinite power of Thee who, being unbeginning and self-existent, didst create the non-existent worlds?

Striving to ascend to the inaccessible abode of thy pure glory, my mind, returning downward, sinks, like an arrow aimed at the sky.

(1910.) In the beginning Thou of infinite power, willing to create the universe moveable and immoveable, didst command 'Let (it) be,' and straightway the universe was.

By Thee was this earth formed, surrounded by the clear firmament, beautiful, watered by rivers, and adorned with trees.

But this earth, though regarded by men as vast, is but as an atom in the universe which Thou hast created.

The sky filled with stars, which are in appearance small, but are in reality worlds, shews forth Thy illimitable power.

The vastness of the universe which Thou hast made is inconceivable: how, then, can the greatness of Thee, its maker, be comprehended?

(1915.) Thou hast created and placed on earth a various host of living creatures: but Thou hast formed the race of men endowed with the most eminent qualities.

Endowed with a reasonable mind capable of discerning Thy glory, our race is alone capable of knowing Thee.

But though it alone of all the inhabitants of earth has the capacity to know Thee, the race of men, feeble in understanding, is unable to know Thee aright.

For how can the creature of limited understanding and dependent, be able to know the creator who is illimitable, and self-existent?

The mind of man seeking to comprehend Thee, the infinite, is exhausted, like a child trying to drain the ocean with a shell.

(1920.) The unerring celestials know not all thy greatness: how then can my fallible mind comprehend Thee?

The celestial voice of the inhabitants of heaven is unworthy to praise Thee: how then can my earthly voice be able to celebrate Thee?

The pure hosts of heaven adore Thee with devotion mingled with awe: how much more then ought I, a sinner, to tremble, when worshipping Thee.

And yet Thou must be known, and worshipped, and supplicated by me, even though unfit to know, and praise, and worship Thee.

For who but Thee in the three worlds is a refuge for the poor? Thou alone knowest (our) misery, and Thou alone canst deliver.

(1925.) Thou art the only source of happiness, the treasury of purity, the only cause of knowledge, and giver of perfection.

Forsaking Thee, the cause of all happiness, the human soul, like a branch severed from the tree, withers and perishes.

If thou give all that Thou canst give, still, if he attain not Thee, the rich will be poor.

And if Thou takest away whatever Thou willest to take, yet the poor man, who possesses Thee, has all wealth.

But how shall I who am insignificant, and impure, attain the knowledge of Thee, who art most great and holy, and the likeness of Thy perfection?

(1930.) If *Thou* bestow knowledge, my error will perish; if *Thou* purify it, my mind will be made pure.

Beholding the conduct of men, Thou, the just governor of the world, doest not regard with an equal eye the good and the evil.

Seeing the excellent conduct of any person, springing from an excellent disposition, Thou, thyself excellent, art favourable to that good man.

But beholding any man's evil deeds, (even though secret,) springing from an evil disposition, Thou art not favourable to him, even though he be outwardly correct.

Being here the impartial witness of all actions, Thou wilt hereafter give to every man a recompense according to his deeds.

(1935.) Reflecting on the punishment which will be inflicted by Thee, the righteous ruler, and on my own innumerable offences, I tremble, agitated with fear.

From childhood till now the stream of my actions, polluted with various sins, flows on, bringing unhappiness.

The unsatisfiable debt of sin (due by) me, who constantly do what ought not to be done, and fail to do what ought to be done,—increases more and more.

From childhood till now having experienced Thy mercy, O Lord, I have not practised a devotion towards Thee corresponding to Thy mercy.

For by Thy divine power has my wonderful body been framed, and the soul, the ruler of the body, and the discriminating intellect.

(1940.) It is Thou who from my birth preservest my life like a father, and always gladdenest my heart with innumerable joys.

But though I have received from Thee such divine kindness, I have not with my heart delighted in Thee, the giver of infinite blessings.

Thou hast never forgotten the preservation of me, ungrateful; but for the most part the remembrance of Thee has disappeared from my heart.

Being always devoted to the pursuit of this unsatisfying world, I have not sought after Thee the one cause of the soul's satisfaction.

While I, stony-hearted, have owned Thy existence in words destitute of faith, my conduct has been like that of an atheist.

(1945.) My heart being set on the search after various trifling objects, I have not fixed my mind on Thee the most important chief object.

Being drawn by malice, cupidity, and other passions, and gladly devoting myself to their service, I continually transgress the line of duty prescribed by Thee.

The power of the controlling soul has suffered decline in me, and the powerful senses strive for independence.

Hence a warfare of love and other affections against the soul goes on, like that of subjects against a feeble sovereign.

From the day of my birth a dire disorder having entered into my depraved nature, brings forth sin and misery.

(1950.) I am corrupt, I deserve punishment, I am unworthy to adore Thee: Thou art displeased at my sins, O Lord, I know, and am afraid.

Who shall deliver me,—who am poor, miserable, without resource, and surrounded by direful enemies, my sins,—from the violence of my foes?

With a glad heart I bless Thee, O God, who hast devised a wonderful plan of deliverance for mankind.

I know, O merciful one, that Thou wilt pardon the offences of those who are penitent and grieve on account of their sin.

For thine eternal Son, of supreme majesty, descended to this earth to deliver mankind who had been ruined by sin.

(1955.) He, the most excellent for the sake of the evil, God for the sake of men, patiently giving his own life, became a sin-destroying sacrifice.

Taking refuge with pure hearts in this sacrificed Lord, men are cleansed, and made qualified for salvation.

And the son of God still regards the world with mercy, and seeks to deliver those who like us are tossed by the waves of the ocean of sin.

Wherefore let me take refuge in Jesus, the fountain of mercy; for he is the only giver of felicity, and cause of happiness.

O Jesus, thou who dost abide in inaccessible glory, and yet didst become poor for men's sake, who can adequately declare thy infinite mercy?

Thou didst at first create, and dost still uphold, the universe, and yet thou didst not disdain to assume a human form.

(1960.) Thou the eternal Son, didst enjoy supreme felicity with thy Father; it was only from a desire to deliver mankind that thou did descend to this Earth.

Thou (who art) God, art exceedingly far removed from men; and yet exceedingly near, having become a man, the brother of men.

In order that the human race might become partakers of the divine perfection, thou didst humble thyself and assume the nature of a man.

Thou, the Lord of the world, didst appear in this world; but thou wast not recognized as Lord by thine own people.

(1965.) Descending, thou didst shine a sun in the darkness which enveloped the earth; but men, whose eyes were covered with darkness, did not perceive thy light.

Thou didst appear on earth the image of the unsearchable God; destroyer of darkness, thou didst manifest the unknown nature of the supreme spirit.

Thou, the ruler of the universe, didst become the servant of men; thou wast contemned by mortals, though honoured by the hosts of heaven.

Persecuted by ungrateful men, thou didst do them only good; and thyself afflicted, thou didst bestow the highest happiness on the miserable.

Thou who didst merit no punishment, being punished by those who (themselves) merited punishment, didst become the giver of impunity; and having endured the consequences of sin, thou didst become the taker away of sin.

(1970.) Distressed in soul, and lacerated in body, from a desire to take away the offences of others, thou didst become the cause of the eternal felicity of thy devoted followers.

Having voluntarily remained for a little while in subjection to death, breaking thyself its bonds, thou didst bestow immortality on mortals.

Others become renowned merely by the bestowal of their *wealth:* what praise shall be (ascribed) to thee who didst give *Thyself?*

The man is very difficult to be found who would offer himself up for the deliverance of his friend: what shall be said of thee who didst give thy life for thine enemies?

Now, having again ascended to thine eternal abode of glory, thou dost behold with mercy the poor seekers after salvation.

(1975.) In thee I believe, O Jesus, the only saviour of men: O conqueror of Sin, free me who am bound by the chains of sin.

When thou, assuming the nature of men, didst dwell on earth, thou, Lord, didst display an excellent example of righteousness.

So too may I, who have been placed on earth to perform good deeds, walk in the pure path marked by thy feet.

And to thee, O holy spirit of God, be glory: purify me: O dispeller of darkness, shine in my gloom-enveloped soul.

Create order in my disordered nature; make my soul strong to subdue evil affections.

(1980.) Give me who am blind a clear vision in regard to the supreme end; detaching my mind from the world, fix it on the supreme spirit.

Renew me in the likeness of the divine image; and creating me again, make me fit for eternal blessedness.

Thou, O God, wilt bestow on the good inconceivable blessedness, full perfection of the soul, and glorification of the body.

At present disorder, affliction, error, sin, darkness, fear, dissatisfaction, disease, and death prevail in this world.

But in the next world confusion, sin, suffering, darkness, error and fear having disappeared, Thou wilt free good men from all defects.

(1985.) In the world to come the good shall obtain the pure and satisfying substance of that happiness of which they here with vain efforts seek the shadow.

All good men shall in the future world perfectly attain that knowledge which here the wise seek in vain to acquire.

O God, purifying me who am unworthy of that blessedness, for the sake of the Lord Jesus, give me an entrance into that abode of glory.

Having finished the whole of this conversation, those two learned men, Satyárthí and Vedavidwán went to their respective homes.

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श्री परमेश्वरो जयति ॥

योऽनादिरन्तो सततोऽप्रमेयो
निःशेषशक्तिर्विभुरात्मरूपः।
विशुद्धसत्त्वः करुणामयश्च
तस्मै नमः स्यात् परमेश्वराय ॥ १ ॥

अभूतपूर्वाणि जगन्ति शक्त्या
सोऽनादिरेको निजया ससर्ज।
प्रजाश्च रक्षन् विविधास्तदन्तर्
निवासयामास सुखोपभुक्त्यै ॥ २ ॥

एकां पृथिव्यां धिषणावतीं वरां
जातिं सिसृक्षन् भजनार्थमात्मनः।
सिद्धौ वृजातेः पितरौ सुमेधसाव्
उत्पाद्य भूमौ निदधौ स ईश्वरः ॥ ३ ॥

ताभ्यां पितृभ्यां प्रभवं नरान्वयं
कर्त्ता दयालुः सततं प्ररक्षति।
पुमांश्च यः कर्म करोति यादृशं
फलं स तस्मै प्रददाति तादृशम् ॥ ४ ॥

पापस्य गर्त्ते पतितान् मलीमसे
मर्त्यांश्च दृष्ट्वा करुणामयः प्रभुः ।
सूनुं स्वकीयं स तदुद्धिधीर्वया
स्वर्गात् पृथिव्यामनुदद् महौजसम् ॥ ५ ॥
तस्मै रजातेः परमाय कर्त्रे
भर्त्रे नियन्त्रे सदसद्विवेके ।
निस्तारयित्रे पतितोपकर्त्रे
भूयो रजात्या कथितं नमोऽस्तु ॥ ६ ॥

वसन्तकाले मिलितौ नदीतटे काश्यां वसन्तौ विबुधौ यमेकदा।
वादं मिथः शास्त्रपरीक्षणार्थकं प्राक् चक्रतुस्तस्य कथां पुराऽ-
ब्रवम् ॥ ७ ॥
वसन्तकाले कुसुमान्विते गते ग्रीष्मर्तुरुत्तप्तमहीतलोऽन्वगात् ।
चण्डाः समीरा रजसाऽऽविला ववुः सिताऽब्दमाला च
नभस्यराजत ॥ ८ ॥
गते तु मासद्वितये प्रतापने वर्षर्तुरग्रेऽनुददात्मनो गवान् ।
श्यामाः पयोदा वसुधां सिसिञ्चवः समस्तमावव्रुरनन्त-
मण्डलम् ॥ ९ ॥
ततो रजोव्यूहवहा नभोऽस्खलाज् भञ्जा प्रचण्डा झटिति
प्रसर्पिणी।

धूल्या समस्तां समपूरयद् दिवं दिनं निशाध्वान्तमयं चकार च ॥ २० ॥

अस्य बिन्दून् विरलांश्च धूलावम्भःपिपासौ रुधिरान् विहस्य ।

अग्नेः पयोदाः पतदैर्धरित्रीमम्भःप्रवाहैः सिषिचुः समस्ताम् ॥ २१ ॥

ततः प्रजातः पवनश्च शीतलो

शीघ्रेण तप्तान् मनुजान् अशीरमत् ।

मही पुरा दग्धतरादिभूयसा

वस्त्रं नवं पर्यदधाद् हरिच्छदम् ॥ २२ ॥

अमुष्मिन्नेव वर्षर्त्तौ पुराप्रोक्तौ विपश्चितौ ।

सत्यार्थिवेदविद्वांसौ संगतिं चक्रतुः पुनः ॥ २३ ॥

तदा पुनर्हि सत्यार्थी वेदविद्दिदृक्षया ।

मित्रस्य तस्य काशीस्थमाजगाम निकेतनम् ॥ २४ ॥

अन्योन्यदर्शनात् तुष्टौ तौ प्रणम्य परस्परम् ।

अट्टालके समासीनौ मिथः क्षेममपृच्छताम् ॥ २५ ॥

नानाप्रस्तावसम्बन्धिवार्त्तालापादनन्तरम् ।

इत्थं सत्यार्थिनं प्रेम्णे वेदविद्वानभाषत ॥ २६ ॥

वेदविद्वानुवाच ॥

पूर्वस्मिन्नावयोर्वादे भवान् यद्यदतर्कयत् ।

तद् अस्मिन्नन्तरे मित्र मुहुः सर्वं व्यचारयम् ॥ २७ ॥

तन्मध्ये मन्मतौ यद्यद् युक्तिसिद्धं प्रतीयते ।
तत्सर्वसारमेतर्हि कथयाम्युपसंहरन् ॥ १८ ॥
प्रमाणमन्तरा विज्ञाः शास्त्रस्यार्थो न्यवेद्यताम् ।
नार्हन्ति मन्तुमित्येतद् भवान् न्याय्यमुदाहरत् ॥ १९ ॥
दूतो ह्यमीश्वरस्येति यदि कोऽपि नरो वदेत् ।
प्रमाणं तर्हि तस्योक्तेरन्विच्छेयुर्मनीषिणः ॥ २० ॥
सन्देशमीश्वरो मर्त्यान् प्रत्यदृश्यो यदा नुदेत् ।
दूतत्वसाधकं चिह्नं किञ्चिद् दूते तदाऽर्पयेत् ॥ २१ ॥
दयालुरीश्वरो मर्त्यान् सन्मार्गे हि निनीषति ।
भ्रमात् स सज्जनान् रक्षेदिति विश्वसिमो वयम् ॥ २२ ॥
चिह्नाभावे तु दूतोऽयमीश्वरस्येति वञ्चकः ।
इत्येतद् वेदितुं मर्त्याः केन रूपेण शक्नुयुः ॥ २३ ॥
यशोधनादिलोभेन क्लृप्ताः स्वेष्टार्थसिद्धये ।
नरा मिथ्या वदन्तीति भूयो लोके विलोक्यते ॥ २४ ॥
तस्माद् धनादिलोभेन केचित् स्वानीश्वरेरितान् ।
दूतान् वदेयुरित्येतदसम्भाव्यं न विद्यते ॥ २५ ॥
अतो मनुष्यसामर्थ्यादधिकां शक्तिमद्भुताम् ।
विना प्रामाणिको न स्यात् कोऽपि शास्त्रप्रवर्त्तकः ॥ २६ ॥
सदर्थत्वञ्च शास्त्रस्य परेशोक्तस्य लक्षणम् ।
द्वितीयं यद् भवानूचे विद्धि मेऽत्रापि सम्मतिम् ॥ २७ ॥
मर्त्या हि वञ्चिता येन भ्राम्येयुः कुत्सिते पथि ।

तादृक्षमीश्वरः शास्त्रं न कदापि प्रचोदयेत् ॥ २८ ॥
यच्छास्त्रं तु दृढां धर्मं चित्तशुद्धिञ्च वर्द्धयेत् ।
तादृक्षमेव दातव्यमीश्वरेण न संशयः ॥ २९ ॥
अतः सदर्थवच्छास्त्रं पुमानद्भुतशक्तिमान् ।
चेदीश्वरेरितं ब्रूयात् तर्हि श्रद्धोचितो भवेत् ॥ ३० ॥
तस्माद् यच्छास्त्रमेताभ्यां प्रमाणाभ्यां विशिष्यते ।
तद् ईश्वरोद्भवं सर्वैर्नरैर्ग्राह्यञ्च विद्यते ॥ ३१ ॥
यच्छास्त्रं तु प्रमाणाभ्यामाभ्यां नैव विशिष्यते ।
तत् पौरुषेयमेवास्ति त्यक्तव्यञ्च मनीषिभिः ॥ ३२ ॥
एतत्प्रमाणहीनत्वादसच्छास्त्रसमुच्चयः ।
शास्त्रोऽप्रामाणिकोऽस्तीति भवान् पूर्वमतर्कयत् ॥ ३३ ॥
नानारूपस्य वादस्य भावत्कस्य विचारणात् ।
स्वदेशीयेषु शास्त्रेषु श्रद्धा मे किञ्चिदभ्रसत् ॥ ३४ ॥
परन्तु पूर्ववादान्ते भवान् स्विस्तीयनामकम् ।
यच्छास्त्रमुक्तवांस्तस्य श्रोतुमिच्छामि विस्तरम् ॥ ३५ ॥
यदः शास्त्रं कदोत्पेदे कस्तस्यासीत् प्रवर्त्तकः ।
किं तस्मिन्नद्भुता शक्तिर्निष्ठाऽभूदुत नाभवत् ॥ ३६ ॥
कीदृक्षाश्चाभवन्नाद्यास्तच्चरित्रस्य साक्षिणः ।
किं सत्यवादिनः सर्वे तेऽभवन्नुत वञ्चकाः ॥ ३७ ॥
प्रबन्धस्तच्चरित्रस्य किं जनैः समकालिकैः ।
निश्चित्य रचयाञ्चक्रे आशु ग्रन्थेषु चार्प्यत ॥ ३८ ॥

उतैतिह्येन पूर्वेषां मुखमाम्नाच्छ्रुता कथा ।
अनिश्चिता तदुद्देशे प्रचचाल महीतले ॥ ३९ ॥
इत्यस्य विस्तरं सर्वं भवांश्चेत् कथयिष्यति ।
तदाऽहं शक्नुयां शास्त्रं खिस्तप्रोक्तं परीक्षितुम् ॥ ४० ॥

सत्यार्थुवाच ॥

आदौ खिस्तस्य वृत्तान्तं तस्य धर्मस्य चोद्भवम् ।
सारेण वर्णयिष्यामि भवान् यद्यदभीच्छति ॥ ४१ ॥
तत्पश्चाद् यैः प्रमाणैस्तु तच्चरित्रस्य सत्यता ।
दृढैर्निश्चीयते तेषामपि वक्ष्यामि विस्तरम् ॥ ४२ ॥
पुनश्चेतर्हि वादादौ प्रार्थनीयः परेश्वरः ।
सन्मार्गान्वेषिणावावां स सिद्धार्थौ क्रियादिति ॥ ४३ ॥

अथ प्रार्थना ॥

वराणां सर्वरूपाणां हे उदार प्रदायक ।
वराणां खेन दत्तानां मुकुटात्मा स्वयं भवान् ॥ ४४ ॥
यावत् त्वं कल्पसे दातुं तावद् देहि कृपामय ।
तथापि त्वामनासाद्य भवेमाकिञ्चना वयम् ॥ ४५ ॥
त्वया च क्रियतां तावद् यावद् हर्तुमभीष्यते ।
तथाप्येकं दधानास्त्वां वयं स्यामार्थशालिनः ॥ ४६ ॥
वयं ते तत्त्वमन्विष्य येन सम्यक् लभेमहि ।
तदर्थं नो मनोदृष्टिं स्वया दीप्त्या प्रकाशय ॥ ४७ ॥

अस्त्येकः पारसीकस्य पश्चिमायां दिशि स्थितः ।
यहूदियाभिधो देशो दूरवर्ती च भारतात् ॥ ४८ ॥
आसीद् यरूसलेमाभी नगरी तत्र नोदति ।
विशालं मन्दिरं यस्यामीश्वरस्य व्यराजत ॥ ४९ ॥
पुरा यहूदिनामानश्चासंस्तत्र निवासिनः ।
अमी चैकं निराकारमसेवन्त परेश्वरम् ॥ ५० ॥
मिथः कालान्तरैर्भिन्नास्तत्र चेश्वरचोदिताः ।
आचार्य्याः केचिदुत्पद्य लोकान् धर्ममुपादिशन् ॥ ५१ ॥
तेषामेकस्तु मूसाख्यः ख्यातः शास्त्रप्रवर्त्तकः ।
यहूदीयैरनुष्ठेयान् नाना धर्मान् प्रदिष्टवान् ॥ ५२ ॥
ततः परं मुक्तस्तेषामुपदेशार्थमीश्वरः ।
स्वादेशवाहकानन्यान् महाचार्य्यान् नियुक्तवान् ॥ ५३ ॥
अमी लोकान् स्वदेशीयान् कुत्सिते पथि मज्जतः ।
विलोक्य सत्पथं नेतुमचेष्टन्तोपदेशनैः ॥ ५४ ॥
विश्वेश्वरीयनिःश्वासज्ञापितोदर्कविस्तराः ।
ते पश्चाद्भाविनीर्वार्त्ता बहुलाः प्रोचुरग्रतः ॥ ५५ ॥
यद्यच्च ते यथा भव्यमूचुरीश्वरबोधिताः ।
सर्वं तथैव तत्पश्चात् सम्यक् सिद्धिं जगाम तत् ॥ ५६ ॥
विशेषतस्त्वमी कश्चित् स्वदेशे लोकतारकम् ।
ऐश्वर्य्यशालिनं पश्चात् प्रादुर्भव्यमवादिषुः ॥ ५७ ॥
तदाचार्य्योक्तिसंसिद्धौ भविष्यन्त्यां प्रतीत्य च ।

त्रातुः प्रादुर्भवं नित्यं प्रत्यैक्षन्त यहूदिनः ॥ ५८ ॥
यदा खिस्तीयधर्मस्य समुन्नतिर्बभूव तु ।
तदानीं त्रातुराकांक्षा दृढाऽकारि यहूदिभिः ॥ ५९ ॥
सम्राड् हि दिग्विजेतॄणां रोमिणां बलवत्तमः ।
तेषां यहूदिनां देशं वशीभूतं तदाऽशिश्रियत् ॥ ६० ॥
विदेशीयस्य सम्राजः शासनस्यासहिष्णवः ।
स्वातन्त्र्यं स्वस्य देशस्य समैक्षन्त यहूदिनः ॥ ६१ ॥
त्राता भविष्यवाद्युक्तः प्रादुर्भूय महाबलः ।
बलानि रोमिणां खण्डेदित्याशा तन्मनस्स्थभूत् ॥ ६२ ॥
ऐश्वर्यं लौकिकं चासौ प्रकाशयाकमन्वयम् ।
महाप्रतापिनं कुर्यादित्यमी मेनिरे वृथा ॥ ६३ ॥
प्रायो हि लौकिकैश्वर्यरतचित्ता यहूदिनः ।
पूर्वाचार्योक्तिवाक्यानां नार्थं तथ्यमबोधिषुः ॥ ६४ ॥
तदर्थो ह्येष एवासीत् तारकः कश्चिदैश्वरः ।
पापाद् वृजातिमत्रोर्थामवतीर्थो हरेदिति ॥ ६५ ॥
मुक्तिं तु पापानो दास्यादनिच्छन्तो यहूदिनः ।
प्रायेण रोमिणां दास्याद् मुक्तिमैक्षन्त केवलम् ॥ ६६ ॥
प्रतीक्षमाणेषु तथा यहूदिषु सांसारिकैश्वर्यपरायणात्मसु ।
प्रतीक्षितो मानुषजातितारको देशे तदीये सहसाऽवतीर्ण-
वान् ॥ ६७ ॥
स्वर्गीयधाम स्वमसौ परित्यजन् प्रच्छन्नतेजा वसुधातले बभौ ।

येषां नृणामुद्धृतये स आगमत् ते प्रायशस्तस्य न जज्ञु रागमम् ॥ ६८ ॥

स ईश्वरीयं विभवं निजं त्यजन् साधारणो मर्त्य इवाबभौ भुवि ।

स येन मर्त्यान् पतितान् समुद्धरेत् कामं तदर्थाय दधार मानुषम् ॥ ६९ ॥

स विक्रमादित्यशकोदयात्परं प्रायो व्यतीतेऽङ्कशताब्दमण्डले ।

महीतले जन्म शुभं हितावहं जगाह धन्योऽखिललोक-तारकः ॥ ७० ॥

यथा तु रीत्या शुभदा महात्मनस्तातुः पृथिव्यां जघटेऽद्भुता जनिः ।

तदीयवार्त्ता वरहर्षदायिका खिस्तीयशास्त्रेष्वियमेव कथ्यते ॥ ७१ ॥

आसीद् मरीयेत्यभिधानधारिणी काचित् कुमारी विमला तदातनी ।

असौ तदानीमविवाहिता सती देशे न्यवात्सीद् युवती यहूदिनाम् ॥ ७२ ॥

अमूं कुमारीं प्रति कश्चिदेकदा स्वर्गीयदूतः परमेश्वरेरितः ।

उपस्थितः सन् सहसा तदन्तिके सन्देशमाश्चर्यमिमं समा-नयत् ॥ ७३ ॥

स्वर्गीयदूत उवाच ॥

कल्याणमस्तु ते कन्ये महानुग्रहभागिनि ।
परेशस्ते सहायोऽस्ति धन्या त्वं स्त्रीषु विद्यसे ॥ ७४ ॥

सत्यार्थुवाच ॥

महातेजस्विनस्तस्य स्वर्दूतस्येक्षणादसौ ।
कुमारी व्याकुला तस्थौ स तु तां पुनरब्रवीत् ॥ ७५ ॥

स्वर्गीयदूत उवाच ॥

त्वं भीतिव्याकुला माभूर्हे मरीये यतस्त्वया ।
महाननुग्रहः प्राप्तः परमेश्वरसन्निधौ ॥ ७६ ॥
त्वं गर्भधारिणी भूत्वा तनयं प्रसविष्यसे ।
त्वया च तस्य सौ बालो येषूरित्यभिधास्यते ॥ ७७ ॥

सत्यार्थुवाच ॥

इत्यादिकानि वाक्यानि स्वर्दूतस्य यदाऽशृणोत् ।
तदा सा विस्मयापन्ना तमेवं प्रत्यभाषत ॥ ७८ ॥

मरीयोवाच ॥

भवान् यदाह तत्सिद्धिं भवितुं शक्नुयात् कथम् ।
यतः कदापि संसर्गः पुंसा साकं न मेऽभवत् ॥ ७९ ॥

सत्यार्थुवाच ॥

एतन्निशम्य कन्याया वाक्यं सन्देहसूचकम् ।
स्वर्गीयस्तां पुनर्दूतः प्रत्युवाच महाद्युतिः ॥ ८० ॥

स्वर्गीयदूत उवाच ॥

पवित्र ईश्वरस्यात्मा समुपस्थास्यते त्वयि ।
सर्वोच्चस्य शक्तिश्च त्वां समाच्छादयिष्यति ॥ ८१ ॥
अतो यत् तावकाद् गर्भात् पुण्यं तोकं जनिष्यते ।
तत् सूनुरीश्वरस्येति नामधारि भविष्यति ॥ ८२ ॥

सत्यार्थुवाच ॥

अमूं कुमारीं वरभाग्यभागिनीं
सन्देशमेतं नरमङ्गलावहम् ।
विज्ञाप्य सर्वं परमेश्वरेरितः
स्वर्गीयदूतो गगने तिरोदधे ॥ ८३ ॥
ततः प्रसूतेः समये समेते
साध्वी कुमारी विमला सुभाग्या ।
स्वर्गीयदूतोदितमीश्वरीयं
बालं पवित्रं सुषुवे मरीया ॥ ८४ ॥
यथा तन्मातरं चासौ स्वर्गदूतः समादिशत् ।
तथा संज्ञा शिशो र्येषूरिति दध्रेऽष्टमेऽहनि ॥ ८५ ॥
धर्मश्च स्वं यदा पश्चात् प्रावर्त्तत् स भूतले ।
तदानीं खिस्तनाम्नाऽपि तच्छिष्यास्तमचक्षत ॥ ८६ ॥
यं लोकतारकं दिव्यं प्रत्यैक्षन्त यहूदिनः ।
स तदाख्यां मसीहोऽर्थादभिषिक्तोऽभ्यधीयत ॥ ८७ ॥
ग्रीकभाषायां यहूदिन्यां मसीहस्त्वभिधीयते ।

वाण्यां स एव यावन्यां खिस्तशब्देन कथ्यते ॥ ८८ ॥
अतः खिस्तीयधर्मस्य महात्माऽसौ प्रवर्त्तकः ।
नामद्वयस्य संयोगाद् येषूखिस्तः प्रसिद्ध्यति ॥ ८९ ॥
तस्येश्वरात्मजस्यायुरवर्द्धिष्ट यथा ततः ।
तथा ज्ञानेन दिव्येन सोऽधिकं पर्य्यपूर्य्यत ॥ ९० ॥
यदा तदायुरब्दानां द्वादशानामजायत ।
तदैकदा स्वदेशस्थं सोऽगादीश्वरमन्दिरम् ॥ ९१ ॥
तदा स शास्त्रिभिः साकं तत्रासीनैर्महामतिः ।
बालस्तत्रत्यशास्त्राणां चर्चां कर्त्तुं प्रचक्रमे ॥ ९२ ॥
यावन्तस्तत्कृतान् प्रश्नानपृच्छन्नुत्तराणि च ।
तावन्तो विस्मयं प्रापुस्तस्य बुद्ध्या गभीरया ॥ ९३ ॥
स स्वीयां तत्तदावस्थां कैः कैः कार्य्यैरयापयत् ।
इत्यस्य विस्तरः शास्त्रे खिस्तीये न विलोक्यते ॥ ९४ ॥
स त्रिंशद्वत्सरायुष्को यस्मिन् काले बभूव तु ।
पश्चात्तं नूतनमारेभे तदा कीर्त्तयितुं निजम् ॥ ९५ ॥
मतं स यादृशं प्रोचे मुक्त्युपायश्च यादृशम् ।
इत्यस्य विस्तरः पश्चाद् यथाशास्त्रं वदिष्यते ॥ ९६ ॥

असौ महात्मा परमेश्वरात्मजः
शक्त्या विशिष्टोऽखिलया भवन्नपि ।
अशेषमैश्वर्य्यविकाशमैहिकं
त्यक्त्वा दरिद्रो मनुभूरिवाचरत् ॥ ९७ ॥

अहं तु सत्यः परमेश्वरेरितो
दूतोऽस्मि निस्तारयिता च भूस्थानाम् ।
इत्यस्य सिद्धै विविधा महाप्रभुर्
येबूरकार्षीदतिमानुषाः क्रियाः ॥ ९८ ॥
अन्धेभ्य इष्टं प्रददौ स दर्शनं
कुष्ठिभ्य इष्टां वपुषः पवित्रताम् ।
रोगिभ्य इष्टां सकलाङ्गसुस्थतां
प्राणान् मृतेभ्योऽपि च स व्यधित्सत् ॥ ९९ ॥

एतेषां कर्मणां तत्त्वं भवान्वेद् निश्चितोऽपि ।
तदा स्त्रीयशास्त्रेषु तेषां पश्यतु विस्तरम् ॥ १०० ॥
अनायासेन तत्सारं येन बोधेत् स्फुटं भवान् ।
भीयेभ्यः कर्मणामेकमत्र वक्ष्ये निदर्शनम् ॥ १०१ ॥
स येबूरेकदा स्वीयैरनुगैरन्वितः पथि ।
गच्छन् यरूसलेमपुर्यां जनं जन्मान्धमैक्षत ॥ १०२ ॥
ततो येबूमहाशक्तिस्तस्य सुस्थीचिकीर्षया ।
निष्ठीवं भूतले क्षिप्त्वा कृतवांस्तेन कर्दमम् ॥ १०३ ॥
अन्धस्य लोचने तेन क्षिप्त्वा चेष्टमभावत ।
सिलोयमपव्यारं गत्वा नेत्रे प्रक्षालयेरिति ॥ १०४ ॥
ततस्तं पुष्करं गत्वा स स्वे प्रक्षाल्य लोचने ।
सम्यक् स्वनेत्रयो दृष्टिं प्राप्तवान् पुनरागमत् ॥ १०५ ॥
तं प्राप्तदृष्टिमालोक्य जनास्तत्प्राक्तनास्तिनः ।

कुतूहलान्विता वक्तुमारभन्त परस्परम् ॥ १०६ ॥
यो मार्गे पूर्वमासीनो भिक्षयं ददवानिह ।
स एवायं पुमान् किं न भवतीत्यादिवादिनः ॥ १०७ ॥
तन्मध्ये सोऽयमित्येके तत्समोऽसीति चापरे ।
अवोचन् किन्तु सोऽसीति स्वयमूचे पुमानसौ ॥ १०८ ॥
एतच्छ्रुत्वा तदा तेऽमुं प्राप्तदृष्टिं बभाषिरे ।
कथं त्वं नेत्रयोर्दृष्टिं निजयोः प्राप्तवानिति ॥ १०९ ॥
स प्रत्यूचे जनो येषूर्नाम मन्नयवे सदा ।
लिप्तोचे पुष्करं गत्वा नेत्रे प्रक्षालयेरिति ॥ ११० ॥
तथा पुष्करिणीं गत्वा तत्र लोचनयोः स्वयोः ।
प्रक्षालनञ्च कृत्वाऽहं दर्शनं प्राप्तवानिति ॥ १११ ॥
ततस्तत्पत्तनस्थानां शासितॄणां यकृद्दिनाम् ।
समीपं कैश्चिदानिन्ये प्राप्तदृष्टिः पुमानसौ ॥ ११२ ॥
अमी प्रायः समस्तास्तु शासितारो मकृद्दिनः ।
येऽन्यो विरोधिनोऽभूवंस्तत्रेदं विद्धि कारणम् ॥ ११३ ॥
आचारे लोकशास्त्रोक्ते सुखाः सन्तोऽपि बाह्यतः ।
अन्तर्मलीमसाः प्रायः सर्वे आसन्नमी जनाः ॥ ११४ ॥
तेषां पापिष्ठतां दृष्ट्वा येषूः पुरुषो जगद्गुरुः ।
मुक्तस्तान् दुष्टताहेतोः सप्रकाशमतर्जयत् ॥ ११५ ॥
अर्थञ्च तथ्यमचात्र स्वस्वस्वामां विपश्चितः ।
नाना मतानि तत्रत्यान्विचिक्षाप्रकटयन् ॥ ११६ ॥

तदीयैस्तादृशैः सर्वैरप्रसन्नोऽन्यतैर्मतैः।
अमीषां खण्डने येषुः प्रावर्त्तिष्ट मुहुर्मुहुः ॥ ११७ ॥
अतोऽयं प्रत्यमस्माकं धर्मं खण्डितुमीहते।
इत्येवामी यङ्गदीया येषु मुहिष्ण नेमिरे ॥ ११८ ॥
किन्त्वामी तारकं दिव्यं खजात्रैश्वर्यवर्द्धनम्।
प्रत्यैक्षन्तागमिष्यन्तमिति पूर्वमवर्णयम् ॥ ११९ ॥
येषूत्तु शक्तिमाश्चर्य्यामपि दिव्यां प्रकाशयन्।
तथापि लौकिकीं खस्य श्रियं वंशस्य नैधयत् ॥ १२० ॥
अतोऽस्मत्तारको नास्ति तेजोहीनः पुमानयम्।
इत्यूचुरैहिकैश्वर्य्यमीक्षन्तोऽग्र्या यङ्गदिनः ॥ १२१ ॥
इत्यादिकारणैर्येऽत्र दिवन्तोऽमी यङ्गदिनः।
तदीयामद्भुतां शक्तिमपह्नोतुं विचेष्टिरे ॥ १२२ ॥
यस्मिंश्च वासरेऽन्धाय दृष्टिं येषूर्थशिश्रयत्।
यङ्गदिनां स पुण्याहो बभूव शनिवासरः ॥ १२३ ॥
सदाऽद्रि सप्तमे तस्मिन्नाचरन्तो हि विश्रमम्।
न कर्म लौकिकं किञ्चिदप्यकार्षुर्यङ्गदिनः ॥ १२४ ॥
अतो येषूं जनान् दग्धांस्तस्मिन् विश्रमवासरे।
सुखीकुर्वन्तमाजोक्य भूयस्ते तमदूषयन् ॥ १२५ ॥
परन्तु धर्म्यकर्माणि तस्मिन् विश्रमवासरे।
नितान्तं कर्त्तुमर्हेयमिति येषूरमन्यत ॥ १२६ ॥
आगीते तर्हि पूर्वान्ते तेषां पार्श्वं यङ्गदिनाम्।

तऽपृच्छन् केन रूपेण प्राप्तदृष्टिरभूरिति ॥ १२७ ॥
स प्रोचे कर्दमं येषू नेत्रयोर्निदधौ मम।
प्रक्षाल्य चेक्षणे दृष्टिं ततोऽहं लब्धवानिति ॥ १२८ ॥
तदा यक्षदिनामेके प्रोचुरेवं पुमानसौ।
नास्तीश्वरेरितो यस्माद् विभ्रमाहं न मन्यते ॥ १२९ ॥
अन्ये तु भाषयामासुरीदृशानि कथं ह्यसौ।
जनोऽद्भुतानि कर्माणि कर्तुं शक्तो भवेदिति ॥ १३० ॥
तथा परस्परं तेषां मतानैक्यमजायत।
दुराग्रहेण केचित्तु पुनः पूर्वान्धमूचिरे ॥ १३१ ॥

यक्षदिन ऊचुः ॥

त्वदीये चक्षुषी यस्माद् एवं दृष्टिसमन्विते।
पुमानसौ व्यधात् तस्मात् तदुद्देशे ब्रवीषि किम् ॥ १३२ ॥

सत्यार्थ्युवाच ॥

अमीषां प्रश्नमाकर्ण्य पूर्वान्धः प्रत्यभाषत।
असौ भविष्यवाद्येको विद्यते सुतरामिति ॥ १३३ ॥
यक्षदिनस्त्वमी यावत् पितरौ तस्य नाऽकथन्।
तावन्न तस्य पौर्वान्ध्यं दृष्टिप्राप्तिश्च मेनिरे ॥ १३४ ॥
ततस्तदीययोः पित्रोः सतोः साक्षादुपेतयोः।
अमी यक्षदिनां मुख्याः प्रश्नमेवमकुर्वत ॥ १३५ ॥

यक्षदिन ऊचुः ॥

जन्मान्धं यं युवां ब्रूथः किमयं तनयोऽस्ति वाम्।
अयं दृष्टिं कथं तर्हि प्राप्तवानस्ति सम्प्रति ॥ १३६ ॥

सत्यार्थुवाच ॥

यः कोऽपि मानवो येषूं स्वीकुर्य्यादीश्वरेरितम्।
तं संसदो बहिष्कार्य्यं विनिर्घ्निन्युर्यक्षदिनः ॥ १३७ ॥
अतो येषूविरोधिभ्यः शासितृभ्यो यक्षदिनाम्।
जग्मतौ पितरौ तस्य पूर्वान्धस्येदमूचतुः ॥ १३८ ॥

पितरावूचतुः ॥

अयं नौ सूनुरस्यैव किञ्चान्धोऽयमजायत।
दृष्टिं कथं तु सोऽवाप्नोदित्यावाभ्यां न बुध्यते ॥ १३९ ॥
को वा तद्दृष्टिदातेति नास्ति नौ ज्ञानगोचरः।
वयःप्राप्तः स्वयं सोऽस्ति स प्रष्टव्यः स वक्ष्यति ॥ १४० ॥

सत्यार्थुवाच ॥

ततः पूर्वान्धमाहूय तं पुमांसं यक्षदिनः।
पुनः परीक्षणं तस्य चिकीर्षन्तो बभाषिरे ॥ १४१ ॥

यक्षदिन ऊचुः ॥

परेशाद् बिभ्यता सत्यमुररीक्रियतां त्वया।
पापोऽस्यसौ पुमानित्थं वयं बुध्यामहे स्फुटम् ॥ १४२ ॥

सत्यार्थुवाच ॥

इदं येषूविपक्षाणां प्रधानानां यहृदिनाम् ।
वचस्त्वत्वान्वितं श्रुत्वा पूर्वान्धः प्रत्यभाषत ॥ १४३ ॥

पूर्वान्ध उवाच ॥

पापः सोऽस्त्युत नास्तीति न बोधामि परन्त्वियत् ।
जानामि पूर्वमन्धोऽहं भूत्वा पश्यामि सम्प्रति ॥ १४४ ॥

सत्यार्थुवाच ॥

ततस्ते तं पुनः प्रोचुः किं त्वां प्रत्यक्षरोदसी ।
कथं स तावके नेत्रे दृष्टियुक्ते व्यधादिति ॥ १४५ ॥
तादृश्या तैरविश्वासैः कृतया तु परीक्षया ।
असन्तुष्टः स पूर्वान्धस्तानिदं प्रत्यभाषत ॥ १४६ ॥

पूर्वान्ध उवाच ॥

अवोचं किन्तु नाश्रौष्ट पुनस्तच्छ्रोतुमिच्छवः ।
कुतः स्थ तस्य किं यूयमपि शिष्या बुभूषथ ॥ १४७ ॥

सत्यार्थुवाच॥

तस्यैतद् वाक्यमाकर्ण्य शासितारो यहृदिनः ।
कोपेन संयुता भूत्वा तिरस्कृत्य बभाषिरे ॥ १४८ ॥

यहृदिन ऊचुः ॥

त्वमेव तस्य शिष्योऽसि किन्तु मूसानुगा वयम् ।
मूसं प्रत्यैश्वरं वाक्यमाजगामेति विन्दहे ।
कुतस्त्वं मनोऽस्तीति तदस्माभिर्न विद्महे ॥ १४९ ॥

सत्यार्थुवाच ॥

तेषां तत्त्वाबुभुत्सूनां प्रधानानामिमां गिरम् ।
असावाकर्ण्य पूर्वान्धो विचारी पुनरब्रवीत् ॥ १५० ॥

पूर्वान्ध उवाच ॥

असौ जनः कुतोऽस्तीति न जानीम तथापि सः ।
मन्नेत्रे दृष्टिसम्पन्ने चकारेत्यद्भुता कथा ॥ १५१ ॥
पाषाणां प्रार्थनामीशो न शृणोति परन्तु यः ।
भक्तस्तदिष्टकारी च तस्य याञ्चां निशाम्यति ॥ १५२ ॥
जन्मान्धस्येक्षणे कोऽपि दृष्टिमुक्ते व्यधादिति ।
आ कल्पेरद्य पर्यन्तं प्राक् कदापि न शुश्रुवे ॥ १५३ ॥
जनोऽयं यदि नायास्यदीश्वरस्य सकाशतः ।
तदा कर्माद्भुतं कर्तुं नाशक्यिष्यत् किमप्ययम् ॥ १५४ ॥

सत्यार्थुवाच ॥

दीनस्य वाक्यमाकर्ण्य प्रधाना दर्पिणोऽब्रवन् ।
त्वं पापसम्भवो भूत्वा किमज्ञान् शिक्षयेरिति ॥ १५५ ॥
तथा येष्वोऽद्भुतां शक्तिं स्वीकुर्वन्तमसुं जगम् ।
स्वधर्मसंसदो मध्याद् बहिश्चक्रुर्यहृदिनः ॥ १५६ ॥
अमी यहृदिनो मुख्या येषे कीदृशमद्विषः ।
इत्यस्मादन्यसम्बन्धिस्तात्मादनुभूयते ॥ १५७ ॥
भूयश्च तेषु यद्यत्सु यहृदीयेषु वैरिषु ।
येषूराश्चर्यकर्माणि तेषां साक्षादसाधयत् ॥ १५८ ॥

चेदकृतानि कर्माणि नाकरिष्यत् स वस्तुतः।
तदा तैर्दैविभिस्तस्य हृत्यं प्राकाशयिष्यत ॥ १५९ ॥
किन्त्वकृतानि कर्माणि बहूनानि करोत्ययम्।
इत्यस्य निह्नवं कर्तुं नाशकंस्तद्विधोऽपि ते ॥ १६० ॥

वेदविद्यानुवाच ॥

चेद् येऽयं शक्तिमाश्चर्य्यां खीचक्रुस्तस्य वैरिणः।
ते कस्मात् कारणात् तर्हि नाश्रयंस्तस्य शिष्यताम् ॥ १६१ ॥

सत्यार्थुवाच ॥

येषां विवेकिनी शक्तिः पक्षपातेन दुष्यति।
एतादृशा जना लोके विलोक्यन्ते सुदुर्लभाः ॥ १६२ ॥
दुराग्रहेण सञ्जातास्तत्त्वं ज्ञातुमनिच्छवः।
ते तथ्यातथ्ययो र्न्याय्यं न कुर्वन्ति विवेचनम् ॥ १६३ ॥
मनोनीतो हि यः पक्षस्तेषामिष्टश्च विद्यते।
तं पक्षं ते मुदा सिद्धं सप्रमाणञ्च मन्यते ॥ १६४ ॥
अमीषां यस्त्वनिष्टोऽस्ति तस्य पक्षस्य खण्डनम्।
कुर्वन्ति तत्प्रमाणानि तद्युक्तिश्चाविचार्य्य ते ॥ १६५ ॥
आस्तोऽस्तस्तारकोऽस्माकमयं येषूरकिञ्चनः।
इत्यस्य खीकृतिस्तेषामनिष्टाऽऽसीद् यच्छ्रदिनाम् ॥ १६६ ॥
अतस्तस्याद्भुतां शक्तिमपि निह्नोतुमक्षमाः।
तथापीशेन गुप्तोऽयमिति ते नाक्षमकुर्वत ॥ १६७ ॥
भवांस्तु येन जानीयाद् दृढं तेषां दुराग्रहम्।

तदर्थमस्य दास्यामि स्पष्टमेकं निदर्शनम् ॥ १६८ ॥
आगीते सति भूतार्त्ते पुंसि कस्मिंश्चिदेकदा ।
भूतं निष्कास्य तद्रक्षं येषुः सुखं यथाज्ञनम् ॥ १६९ ॥
इदं कर्माद्भुतं दृष्ट्वा सर्वे साधारणा जनाः ।
दुराग्रहोज्झिताः प्रोचुर्महात्माऽयं पुमानिति ॥ १७० ॥
केचित्तु शास्त्रिणः प्रोचुर्भूतराजसहायताम् ।
अवाप्यायं पुमान् भूतानपसारितवानिति ॥ १७१ ॥
एतत्तु चिन्तनं तेषां शास्त्रिणां कुटिलात्मनाम् ।
शास्त्रैवमर्थतो येषूरकरोत् तस्य खण्डनम् ॥ १७२ ॥

श्रीयेषूरुवाच ॥

अंशाः कस्यापि राज्यस्य चेदन्योन्यविरोधिनः ।
सुस्तर्हि तस्य राज्यस्य समुच्छेदो भविष्यति ॥ १७३ ॥
लोका मिथश्च भिद्येरन् यस्याः पुर्या गृहस्य वा ।
कदापि सा पुरी किंवा गृहं स्थातुं न शक्नुयात् ॥ १७४ ॥
स्वयं स भूतराजस्तु भूतांश्चेदपसारयेत् ।
तदा राज्यं कथं तस्य तिष्ठेदात्मविरोधिनः ॥ १७५ ॥

वेदविद्यानुवाच ॥

आपत्तिं शास्त्रिभिः प्रोक्तां येन तर्केण सद्गुरुः ।
अखण्डत् तस्य तात्पर्यं व्याकरोतु भवान् स्फुटम् ॥ १७६ ॥

सत्यानुवाच ॥

कांचित् कथां पुरस्कृत्य तच्छास्त्रस्योपयोगिनीम् ।
तं येषूपोद्दितं तर्कं व्याकरोमि यथामति ॥ १७७ ॥
काः काः प्रजाः परेशेन सृष्टा सृष्टो महत्तराः ।
जगत्त्रये वसन्तीति सम्यग् ज्ञातुं न शक्यते ॥ १७८ ॥
तासाञ्च कीदृशी शक्तिरीश्वरेण प्रदीयते ।
इत्यस्य तत्त्वमस्मद्भिरस्माद्दृष्टैर्न बुध्यते ॥ १७९ ॥
काश्चित्तु स्वर्गदूताख्याः प्रजा सृष्टो महत्तराः ।
सन्तीयन्मात्रमस्माभिः स्वशास्त्रादनुभूयते ॥ १८० ॥
तेषां स्वर्गीयदूतानां मध्ये केचित्तु साधवः ।
पुण्यात्मानश्च विद्यन्त ईश्वरादिष्टकारिणः ॥ १८१ ॥
तन्मध्येऽन्ये तु सर्गस्य काले सन्तोऽपि साधवः ।
धर्माद् भ्रष्टा तु तत्पश्चादीश्वरस्य द्विषोऽभवन् ॥ १८२ ॥
तेषां शक्तिश्च मर्त्यानां सामर्थ्यादतिरिच्यते ।
इत्यस्य ज्ञानमस्माकं शास्त्रात् किञ्चिदवाप्यते ॥ १८३ ॥
अमी हि साधवः स्वर्गदूतास्तेजस्विमूर्तयः ।
सुवेगेनेश्वरीराज्ञा वहन्तीतस्ततो दिवि ॥ १८४ ॥
नराणामुपकाराय नियुक्ताश्चेश्वरेण ते ।
परेशभक्तलोकानां सदा कुर्वन्ति रक्षणम् ॥ १८५ ॥
तत्स्वर्गदूतवर्गस्य मध्ये भ्रष्टाश्च ये समे ।
यथेष्टं तेऽपि शक्यन्ति रंहसा क्रमितुं दिवि ॥ १८६ ॥

दुष्टत्वात् ते तु मर्त्यानामपकारचिकीर्षवः ।
प्रच्छन्नैस्तान् यथाशक्ति भ्रमयन्ति कुमन्त्रवैः ॥ १८७ ॥
दृष्टां बलात्तु तच्छक्तिः चिम्यर्थत्वं विशिष्यते ।
इत्यस्य विस्तरः शास्त्रे द्वितीये चापि गोच्यते ॥ १८८ ॥
ते जीवनं मृतासुभ्यो जन्मान्धेभ्यश्च दर्शनम् ।
मूकेभ्यश्च गिरं दातुं क्षमाः सन्त्युत न क्षमाः ॥ १८९ ॥
इत्यादिरद्भुता शक्तिः खर्दूतेषु स्वभावतः ।
विष्ठाऽस्त्युताहो नास्तीति मर्त्यैर्ज्ञातुं न शक्यते ॥ १९० ॥
इयत्तु निश्चितं विश्वो ये खर्दूताः सदात्मकाः ।
अमी यथेश्वरस्येष्टं तथा कुर्वन्ति सर्वथा ॥ १९१ ॥
अतस्ते साधवो नद्यां भ्रमणायाद्भुताः क्रियाः ।
कदापि कुर्युरित्येषा नास्ति सम्भाविनी कथा ॥ १९२ ॥
ते भक्ते रीश्वराविष्टशास्त्रप्रामाणिकीस्थितिः ।
आत्मार्थकर्मयोगेन न कदापि करिष्यते ॥ १९३ ॥
भष्टाः स्वर्गीय दूतास्तु भ्रमणाय सतां ऋदि ।
दैवीः क्रियाश्चिकीर्षेयुस्तर्हि सेढुं न शक्नुयुः ॥ १९४ ॥
यतो यद्यप्यमी नद्यां कर्तुमिच्छन्ति दूषणम् ।
सीमा तथापि तच्छक्तेरीश्वरेण विधीयते ॥ १९५ ॥
वर्षं दुरात्मनां तेषां सर्वशक्तिः स दास्यति ।
मर्यादां तेन निर्दिष्टां लङ्घयितुं न शक्नुयुः ॥ १९६ ॥
अतोऽस्त्यद्भुतिमयं दैवनामप्रदर्शनम् ।

कर्तुं ते नानुमन्येरन्निति विश्वसिमो वयम् ॥ १९७ ॥
चेद्वा ते मायया मिथ्याशास्त्रप्रामाणिकीकृतिम् ।
कुर्युस्तर्हीश्वरस्तेषां प्रतिकारं करिष्यति ॥ १९८ ॥
स शक्तेरीश्वरीयाया दर्शनेन कथञ्चन ।
भ्रष्टानां स्वर्गदूतानां मायां खण्डेद् न संशयः ॥ १९९ ॥
तत्त्वार्थिनां हि साधूनां सिद्धिमिच्छन् परेश्वरः ।
कुशास्त्रपोषकाद् व्याजाद्भेदित्यनुमीयते ॥ २०० ॥
विश्वासच्छास्त्रपुष्ट्यर्थं दैवकर्मप्रकाशने ।
दृष्टेऽपि तन्न गृह्णीयुरसच्छास्त्रं मनीषिणः ॥ २०१ ॥
अधर्मवर्द्धकं यद्धि शास्त्रं विभ्रान्तिकारकम् ।
तच्छास्त्रमीश्वराज्जातं सत्त्वमूलाद् न सम्भवेत् ॥ २०२ ॥
अतोऽसच्छास्त्रमीदृक्षं पुष्टं कर्मभिरद्भुतैः ।
दृष्टाऽपि सज्जनास्तन्न मन्येरन्नीश्वरोद्भवम् ॥ २०३ ॥
पुनः परेश्वरेणैव सच्छास्त्रस्योदयो भुवि ।
भ्रष्टानां स्वर्गदूतानामत्यनिष्टः प्रतीयते ॥ २०४ ॥
यतः परेश्वरेणैव सच्छास्त्रेण प्रबोधिताः ।
नरा धर्मे प्रवर्त्तेरन्नारोहेयुश्च सद्गतिम् ॥ २०५ ॥
तथा सिद्धे तु मर्त्यानां त्राणे तेषां दुरात्मनाम् ।
नरा हितानि भज्येरन् चेष्टनानि समन्ततः ॥ २०६ ॥
अमी च यद् मनुष्याणां कृत्वा वाक्यवर्द्धकम् ।
राजत्वं कर्तुमिच्छन्ति तस्य ध्वंस कदा भवेत् ॥ २०७ ॥

तस्माच्च यस्य संदृष्टा तत्राज्ञस्य क्षतिर्भवेत् ।
एतादृशस्य शास्त्रस्य ते नाभीक्ष्णेयुरुद्भवम् ॥ २०८ ॥
अतस्तादृशशास्त्रस्य पोषणार्थाय चान्यपि ।
कदाप्याश्चर्यकर्माणि न कुर्वीरन्नमी शठाः ॥ २०९ ॥
तदेव सद्गुरुर्येषू भंक्तुं खर्दूतमुद्दिशन् ।
यद्वदिप्रोदितापत्तेः परिहारार्थमब्रवीत् ॥ २१० ॥
अमुष्य भूतराजस्य नरजातिं प्रशासतः ।
सुघोरं विक्रमं भंक्तुं येषू भूमाववातरत् ॥ २११ ॥
अतो भूतेश्वरः स्वस्य राज्यस्याशंक्य नाशनम् ।
येभ्या प्रवर्त्तितं धर्मं प्रतिरोद्धुमचेष्टत ॥ २१२ ॥
कथं स तर्हि भूतेशो येषूधर्मस्य पुष्टये ।
कृत्वाऽद्भुतानि कर्माणि स्वारः कुर्यात् सहायताम् ॥ २१३ ॥

॥ वेदविदानुवाच ॥

यदस्मिन् विषये सर्वं भवान् साध्यतमूचते ।
तद् युक्तिसिद्धमस्तीति स्वीकरोमि मुदा स्वयम् ॥ २१४ ॥
दुरात्मभूतसामर्थ्यहर्तुं येभ्यः सहायताम् ।
स्वयं भूतेश्वरः कुर्यादित्यसम्भाविनी कथा ॥ २१५ ॥
अतोऽद्भुतानि कर्माणि येषूच्चेद् वस्तुतोऽकरोत् ।
तदा भूतेशसाहाय्याद् विकाऽकार्षीद् न संशयः ॥ २१६ ॥
तथा तु सत्यसौ यानि दिव्यकर्माण्यसाधयत् ।
तानीश्वरानुमत्यैव कृतान्यासन् न चान्यथा ॥ २१७ ॥

तादृशा चाद्भुता शक्तिर्यस्मिन् शास्त्रप्रवर्तके ।
ईशेनार्पेत तच्छास्त्रं शास्त्रमप्यीश्वरं भवेत् ॥ २१८ ॥
येऽवशिष्टचरित्रेषु यः श्रोतव्योऽवशिष्यते ।
भवानेतर्हि तं सर्वं कथयत्विति कामये ॥ २१९ ॥
चरित्रशेषमाकर्ण्य ज्ञातुं शक्ष्यामि निश्चितम् ।
दैवीश्वरार्पिता शक्तिर्येषि निष्ठाऽभवद् न वा ॥ २२० ॥

सत्यार्थुवाच ॥

आश्चर्यकर्माणि महान्ति साधयन्
सद्धर्ममार्गं प्रवदंश्च मुक्तिदं ।
स प्रायशोऽब्दशितयं जगद्गुरुः
पर्यटन् येषु सुभदः खगीरति ॥ २२१ ॥
तत्तत्तदीयैरुपदेशनैर्वरैः
शक्त्या च तस्याद्भुतया चमत्कृतः ।
नुन्नोऽयमीशेन गुरुर्विभूतिमान्
इत्थं मनुष्या बहवो विश्वस्तुः ॥ २२२ ॥
साधारणै र्लौकिकवैदिकैश्च
विज्ञाय येषो बहुलं समादरम् ।
ईर्ष्यासमाविष्टहृदो बहुदिगो
मुख्यास्तदीयं समकल्पयन् वधम् ॥ २२३ ॥
ततः सदात्मानमसुं वदातिभिस्
ते प्रार्थयित्वा वरधैर्यशालिनम् ।

विचारशास्त्रानभवन् त्रिधांसवो
धर्मात्मकं दोषयुतं यथाऽश्वमम् ॥ २२४ ॥
देवेव दोषान् विविधानवाप्तवान्
आरोपयन्तश्च सदा सदात्मनि ।
ते प्राश्निकाः कृतधर्मबुद्धयो
दयां विनिर्धिन्युरदक्षकारकम् ॥ २२५ ॥
नानापमानैः कठिनान्तरात्मकान्
ते तं तिरस्कृत्य महादरोचितम् ।
शेषे व्रजातेः परमोपकारिणं
पीडाभिरघ्नन् विकटाभिरर्हितम् ॥ २२६ ॥
तेषामरीणां तनुविक्रमाणां
शक्तिं कनिष्ठां परमेशपुत्रः ।
भंक्त्वा तदीयाश्रमवादशक्तीर्
आत्मानमुद्धर्तुमनन्तशक्तिः ॥ २२७ ॥
अयं तु सूनुः परमात्मनो महान्
आत्मानमुत्सृज्य बलिं सुपावनम् ।
व्रजातिमक्षोभवदूर्वितां चयात्
समुद्धरेदित्यभिवेव तत्पिता ॥ २२८ ॥
अतः सहिष्णु वैक्षमात्मवैरिणां
येषू र्न हन्यंस्तनुतेजसामपि ।
दोषीव दुष्टे मंनुजे हतो बलिर्

भूत्वा च दग्धं बुभुजे नराङ्गसाम् ॥ २२९ ॥

यदा स कर्त्ता जगतां तनुं जहौ

तदाऽन्धकारो वसुधां समाहृणोत् ।

ततश्चकम्पे चकितेव मेदिनी

शिलोच्चयाः सन्निहिताश्च पुस्फुटुः ॥ २३० ॥

परन्तु मृत्युः सुतमीश्वरीयं

धर्त्तुं खपाशै र्न चिरं प्रशाक ।

स मृत्युजेता दिवसे तृतीये

जीवन् श्मशानात् सहसोदतिष्ठत् ॥ २३१ ॥

निजानुगेभ्यो मुहुरात्मदर्शनं

दत्त्वोपदेशै र्विविधैः प्रबोध्य च ।

स्वधर्मसंवादनिवेदनाय तान्

दूतान् शुभोदन्तवहान् न्यषुंक्त सः ॥ २३२ ॥

तथा च भूमौ दिनविंशतिद्वयं

स्थित्वा स येषू रमरत्वदायकः ।

स्वशिष्यसाक्षादवनीतलं त्यजन्

स्वर्गं ययासु र्गमने तिरोदधे ॥ २३३ ॥

विश्वासमस्मिन्नरतारके दृढं भक्तिश्च कृत्वा कलुषं विहाय च ।
एनोविमुक्तिं समवाप्नुयु र्नराः प्रेमे च सिद्धिं परमां सनातनीम् ॥ २३४ ॥

वेदविद्यानुवाच ॥

येशूखिस्तो यदा भूमिं विहायान्तर्दधे दिवि ।
तत्पश्चात् तस्य धर्मस्य प्रचारो भुव्यभूत् कथम् ॥ २२५ ॥

सत्यार्थुवाच ॥

भीखिस्तो रूपतः शिष्यानन्य त्यक्त्वा महीतले ।
तैः साकं वस्तुतस्तस्यावप्रत्यक्षोऽपि सर्वदा ॥ २२६ ॥
ते येन स्वस्य कार्यस्य सिद्धये शक्तिमाप्नुयुः ।
तदर्थमीश्वरस्यात्मा तेषां चित्तेष्ववातरत् ॥२२७ ॥
साहाय्येनेश्वरस्वामी धर्ममर्मविवेकिनः ।
सहिष्णवो महोत्साहा निर्भयाश्च प्रजज्ञिरे ॥ २२८ ॥
तेषां धर्मोपदेशश्च येन प्रामाणिकीभवेत् ।
तदर्थमद्भुतां शक्तिमीशस्तेषु समार्पयत् ॥ २२९ ॥
एतादृक्शक्तिसम्पन्नाः सन्तोऽत्यन्तोद्यमेन ते ।
निजस्य स्वामिनो धर्मं सर्वत्रीहत्यकीर्त्तयन् ॥ २३० ॥
तेषां वचोभिर् आश्चर्यकर्मप्रामाणिकीकृतैः ।
आकृष्टा भूरयो लोका येभ्यः शिष्यत्वमाश्रवन् ॥ २३१ ॥
परन्तु वृद्धिमाप्तेषु येशूखिस्तानुयायिनाम् ।
ईर्ष्याग्निनाऽज्वलन् दुष्टाः शासितारो यहूदिनः ॥ २३२ ॥
यथाश्च रोद्धुमिच्छन्तस्तस्य धर्मस्य विस्तृतिम् ।
ते तत्प्रचारकान् दण्डैर्नानारूपैरपीडयन् ॥ २३३ ॥
कारावन्धेन ते कांश्चित् कशाघातेन चापरान् ।

अन्यांश्च प्राणघातेन निर्दोषानप्यदहन्यन् ॥ २४४ ॥
परन्तु तादृशैर्दैवैरप्यभग्ना भयङ्करैः ।
स्वकार्य्याद् न न्यवर्त्तन्त येषूधर्मप्रचारकाः ॥ २४५ ॥
तथा चोद्योगिनां तेषामुपदेशैः प्रवर्त्तितः ।
यहूदिनां बहुवर्गो येष्वो धर्मं गृहीतवान् ॥ २४६ ॥
ततश्चात् स्वस्य देशस्य सीमां तीर्त्वा महोद्यमाः ।
येष्वः शिष्या विदेशेषु तस्य धर्ममप्रथन् ॥ २४७ ॥
अमुष्मिन् समये प्रत्ना यवना रोमिणोऽपि च ।
मेदिन्याः पश्चिमे भागे न्यवसन् कीर्त्तिमत्तमाः ॥ २४८ ॥
शौर्य्येण विद्यया चामी ख्याताः सन्तोऽपि भूतले ।
यथार्थं नाधरन् ज्ञानमीश्वरस्य भ्रमान्विताः ॥ २४९ ॥
ते सत्यमीश्वरं त्यक्त्वा केवलं पूजनोचितम् ।
नाना सिषेविरेऽनर्घान् देवान् देवीभिरन्वितान् ॥ २५० ॥
तदा तादृशमाचीर्य्य सत्यमार्गव्यतिक्रमम् ।
श्रीयेषूसेवकास्तस्मादतिक्लिष्टहृदोऽभवन् ॥ २५१ ॥
अमीषां भ्रान्तलोकानां प्रष्टुमाचोपदेशने ।
ते मिथ्यादेवतापूजां वर्जयीयामवादिषुः ॥ २५२ ॥
विश्वेश्वरस्य माहात्म्यं सद्गुणांश्च प्रकाश्य ते ।
निस्तारं केवलं येष्वो द्वारा गम्यमसाधयन् ॥ २५३ ॥
सिद्धेन येन मूलस्य शास्त्रस्यापौरुषेयता ।
तदर्थं तेऽद्भुतां शक्तिं स्वेषु निष्ठामदीदृशन् ॥ २५४ ॥

पथो मूलस्य साधुत्वं प्रामाणिकत्वं भूरयः ।
दृष्ट्वा तत्त्वार्थिनो लोकाः सत्यं मत्वा तमाश्रयन् ॥ २५५ ॥
विभ्रान्तबुद्धयस्त्वन्ये लोकास्तत्त्वाबुभुत्सवः ।
स्वदेशीयस्य धर्मस्य पक्षपातमकुर्वत ॥ २५६ ॥
असन्तुष्टाश्च देवानां स्वाभीष्टानामनादरात् ।
ते मूलशास्त्रसन्देष्टॄन् देवदूत्या व्यलोभयन् ॥ २५७ ॥
अतोऽमी देवतैस्तादो मूलशास्त्रप्रचारकान् ।
अशाघातादिभिर्नाना घोरै र्दण्डैरपीडयन् ॥ २५८ ॥
येष्वो दूतास्तु तादृशान् दण्डान् भुक्तांऽपि दुःसहान् ।
मूलस्य शास्त्रमार्गस्य न व्यवर्त्तन्त कीर्त्तनात् ॥ २५९ ॥
अमीषामार्ज्जवं भक्तिं सदाचारं सहिष्णुताम् ।
दृष्ट्वा ततोऽधिका लोका येभ्यः पथ्यानमन्वगुः ॥ २६० ॥
परन्तु तादृशीं तस्य धर्मस्याचोभ्य विस्तृतिम् ।
तद्देशनायका भूपास्तदुच्छेदाय येतिरे ॥ २६१ ॥
स्वं धर्मं येन वर्द्धेयु र्येषूक्तिस्तस्य सेवकाः ।
तदर्थं तानमी क्रूरा नानादण्डैरपीपिडन् ॥ २६२ ॥
ते कांस्यनासिना अग्नुरपरांस्याग्निनाऽदहन् ।
अन्यांश्च कौतुकागारे सिंहै र्दार्यान् निचिक्षिपुः ॥ २६३ ॥
तादृशै स्त्रासिता भीमैर्दण्डैः केचन भीरवः ।
स्वीयाः स्वस्य धर्मस्य तदा चक्रुरपक्रतम् ॥ २६४ ॥
अन्ये तु निर्भयाः स्थित्वा तीव्रां भुक्त्वा च यातनाम् ।

धैर्य्येव सेहिरे मृत्युं स्वीयधर्मदिधीर्षया ॥ २६५ ॥
युवानो बालका वृद्धा युवत्यश्च प्रभोः कृते ।
स्वप्राणोत्सर्ज्जनं चक्रुरेषा शक्या दृढीकृताः ॥ २६६ ॥
तथा खिस्तीयधर्मस्य वृद्धौ सत्यां शनैः शनैः ।
शेषे पाश्चात्यदेशेषु मिथ्याधर्माः समेऽलुपन् ॥ २६७ ॥

वेदविद्यानुवाच ॥

भवान् येषूक्तताश्चर्य्यकर्माख्यानं यदुक्तवान् ।
मनोयोगेन तत् सर्वमधुना श्रुतवानहम् ॥ २६८ ॥
परन्तु वस्तुतो येषूक्तादृक्कर्माण्यसाधयत् ।
इत्यस्य निश्चयो विद्वन् केन रूपेण गम्यते ॥ २६९ ॥
यद् येषूद्देशि सम्पूर्णं भवानाख्यानमुक्तवान् ।
तत् सत्यमस्त्युतासत्यमिति निर्धार्य्यते कथम् ॥ २७० ॥

सत्यार्थ्युवाच ॥

ये द्वादशादिमाः शिष्या येभ्यः पार्श्वे सदाऽऽसत ।
ते सर्वे तत्कृताश्चर्य्यकर्मणां साक्षिणोऽभवन् ॥ २७१ ॥
तन्मध्ये द्वौ तु योहन्नि मात्थावच्चेति नामकौ ।
स्वनाथकर्मसम्बन्धे द्वौ प्रबन्धौ प्रचिन्वतुः ॥ २७२ ॥
तदन्यौ मार्कलूकाख्यावादिशिष्यानुयायिनौ ।
द्वौ येषूद्देशिनावन्यौ प्रबन्धौ चक्रतुः पृथक् ॥ २७३ ॥
शीयेभ्यः स्वर्गमात् पश्चादचिरे समये गते ।
सर्वेऽमी ग्रन्थकर्त्तारः स्वान् प्रबन्धानकुर्वत ॥ २७४ ॥

यदा तेषां प्रबन्धानां प्रचारः प्रथमोऽभवत् ।
तदा येषूचरित्रज्ञा बहुलोकास्त्वजीविषुः ॥ २७५ ॥
येषूद्धृतान्तसुज्ञानां तेषां मध्ये तु भूरयः ।
तद्धर्मदेविषोऽभूवन् पुरवाः सूक्ष्मबुद्धयः ॥ २७६ ॥
यतस्तेऽ कोप्यऽसत्योऽर्थस्तेषु ग्रन्थेष्ववेत्यत ।
तदा तत्खण्डनं कर्तुं मद्यक्तिष्यन्नमी दिवः ॥ २७७ ॥
खिस्तीयं ते तु पश्चाननमतत्वाऽपि दुराग्रहात् ।
अर्थं तदीयशास्त्रोक्तं खण्डितुं नाभवन् क्षमाः ॥ २७८ ॥
भवांस्त्वेतस्य सर्वस्य येन मन्येत निश्चयम् ।
तदर्थं विस्तरं तेषां प्रबन्धानां प्रकाशये ॥ २७९ ॥
खिस्तीयधर्मसम्बन्धिमूलशास्त्रसमुच्चये ।
प्रबन्धाः सन्ति चत्वारो येषूद्धृतान्तवाचकाः ॥ २८० ॥
तत्रादिमस्य माथ्यायो मार्कश्चान्यस्य कारकः ।
लूकः कर्त्ता तृतीयस्य योहन्निश्चरमस्य च ॥ २८१ ॥
आयेषूजन्मवृत्तान्तात् तत्स्वर्गारोहणावधि ।
चरित्रं कथ्यते तस्य तत्प्रबन्धचतुष्टये ॥ २८२ ॥
तच्छास्त्रसंहितामध्ये प्रबन्धो यस्तु पञ्चमः ।
तत्रोच्यन्ते चरित्राणि प्रभो र्येष्वोऽनुयायिनाम् ॥ २८३ ॥
यान् येषूः स्वस्य धर्मस्य प्रचाराय नियुक्तवान् ।
अमी सर्वेऽग्रिमाः शिष्या दूतनाम्ना चचक्षिरे ॥ २८४ ॥
ते लोके येन रूपेण येष्वो धर्मं व्यतस्तरन् ।

इत्यस्य पञ्चमे तस्मिन् प्रबन्धे कथ्यते कथा ॥ २८५ ॥
नुन्नाः स्वशिष्यशिक्षायै ख्रिस्तधर्मोपदेशकैः ।
कानिचित् पत्रश्च तच्छास्त्रसंग्रहे सन्ति संचिताः ॥ २८६ ॥
ख्रिस्तीयशास्त्रसंघस्य ग्रन्थो यच्चरमोऽस्ति तु ।
तत्रायतो भविष्यीणां वार्त्तानां कथ्यते कथा ॥ २८७ ॥
अथो प्रसंगयोगेन येषूक्तान्तवादिनां ।
प्रबन्धानां समुत्पत्तिः प्रचारश्च वदिष्यते ॥ २८८ ॥
आदौ ग्रन्थान् विना मत्वा मुखमाणोक्तिभिः समे ।
श्रीयेशुसेवका लोकांस्तस्य धर्ममशिक्षयन् ॥ २८९ ॥
तदानीं भूयसो लोका येषूक्तान्तवेदिनः ।
तत्कर्मसाक्षिणश्चापि देशे न्यूषु र्यङ्गदिनां ॥ २९० ॥
ते धर्मशिक्षकाः किञ्चिदप्यवक्ष्यन् कथा यदि ।
श्रोतारस्तर्हि तत्तथा न प्रत्यैष्यंस्तदुक्तिषु ॥ २९१ ॥
अतः स्वनाथमुद्दिश्य ते स्वनीवृति याः कथाः ।
प्राचीचरन् समस्तास्ताः सत्या आसन्नसंशयं ॥ २९२ ॥
तत्तथा भूयसो लोकास्तेषां वाक्यैः प्रवर्त्तिताः ।
श्रीयेश्व ऐश्वरीं शक्तिं मत्वा तन्मार्गमन्वगुः ॥ २९३ ॥
तच्छिष्यवर्गशिक्षायै येषूधर्मप्रचारकाः ।
धर्मोपदेशकान् विज्ञान् पुर्य्यां पुर्य्यां न्ययुञ्जत ॥ २९४ ॥
तथाऽल्पकालपर्य्यन्तं मुखमाणोक्तिशिक्षया ।
प्रचारिताऽभवल्लोके येषूसम्बन्धिनी कथा ॥ २९५ ॥

तेष्वस्येषु वर्षेषु गूढाः शिष्यास्तु विस्तरं ।
ष्यो गिरां क्रियायाश्च ज्ञातुमैच्छन् सनिश्चयं ॥ २९६ ॥
तो येषूच्चरित्रज्ञा बुधा मात्यावपूर्वकाः ।
पृथक् स्वनाथवृत्तान्तं ग्रन्थबद्धमकुर्वत ॥ २९७ ॥
र्वं वृत्तं स्वयं दृष्ट्वा श्रुत्वा वा साक्षिणां मुखात् ।
याथातथ्येन निश्चित्य तेऽलिखन् सत्यवादिनः ॥ २९८ ॥
तुस्त्रिंशत्समाः प्रायो येभ्यः स्वर्गमगात् परं ।
दाऽतीयुस्तदा ग्रन्थं खं मात्यायः प्रचीतवान् ॥ २९९ ॥
द्रग्रन्थनिर्मितेः कालो यो मया कथितोऽधुना ।
नाविचारयोगेन स बुधै रनुमीयते ॥ ३०० ॥
तोऽप्यूनेऽन्तरे याते येभ्यः स्वर्गमगात्परं ।
त ग्रन्थो रचयाञ्चक्रे इत्यन्ये विबुधा विदुः ॥ ३०१ ॥
त यस्मिन्नन्तरे ग्रन्थो मात्यायेन व्यरच्यत ।
तदा मार्कोऽपि लूकश्च द्वौ प्रबन्धौ प्रचिन्वतुः ॥ ३०२ ॥
वदाऽब्दाः सप्ततिः प्रायो येभ्य स्वर्गमगात् परं ।
थ्यायंस्तर्हि योहन्निः खं प्रबन्धं प्रचीतवान् ॥ ३०३ ॥
प्रबन्धास्ते तु चत्वारो रचयाञ्चक्रिरे यदा ।
तदा प्रकाशिता भूत्वा ते सर्वत्र वितस्तरुः ॥ ३०४ ॥
ये येषूसेवका ग्रन्थांस्तदानीमपाठिषुः ।
सारं येभ्यश्चरित्राणामसौ प्रामप्यवेदिषुः ॥ ३०५ ॥
यतश्चेत् कोप्यसत्योऽर्थस्तेषु ग्रन्थेष्ववेत्यत ।

येषूभक्तौ सदा तेषामप्रामाण्यममंस्यत ॥ २०६ ॥
परन्त्वालोक्य तथ्यार्थं तत् प्रबन्धचतुष्टयम्।
तत् स्वीचकार विश्वास्यं ख्रिस्तसेवकमण्डली ॥ २०७ ॥
आप्राक्कालाच्च शिक्षार्थं तच्चरित्रचतुष्टयम्।
सदा ख्रिस्तीयसंसत्सु रविवारेष्वपठ्यत ॥ २०८ ॥
विना तांश्चतुरो ग्रन्थान् ख्रिस्तीयागमसंग्रहे।
अन्येऽपि भूरयो ग्रन्थाः स्थिताः सन्तीत्यमब्रवम् ॥ २०९ ॥
क्रमेण पञ्चमोयोऽस्ति ग्रन्थस्तच्छास्त्रसंग्रहे।
स दूतकर्मवृत्तान्तः कथ्यते लूकवर्णितः ॥ २१० ॥
श्रीयेशुः स्वर्गमात् पश्चाद् यथा दूतास्तदीरिताः।
आदौ यहूदिनां देशे तस्य धर्मं व्यतस्तरन् ॥ २११ ॥
यथा च तत्परं स्वस्माद् देशाद् निर्गत्य निर्भयाः।
भूयस्तु त्रासन्देशं ते विदेशेष्वकीर्त्तयन् ॥ २१२ ॥
यथा चापौरुषेयस्य सामर्थ्यस्य प्रदर्शनात्।
त आत्मनः परेशेन नुन्नान् दूतानसाधयन् ॥ २१३ ॥
यथा तदुद्यमैः संख्या ख्रिस्तीयानामवर्द्धत।
इत्यादिविस्तरस्तस्मिन् ग्रन्थे लूकेन कथ्यते ॥ २१४ ॥
स्वयं स ग्रन्थकृल् लूकः पौलनाम्ना सह क्वचित्।
येषूदूतेन पर्य्याटीदिति ग्रन्थात् प्रतीयते ॥ २१५ ॥
अतः साक्षी स्वयं भूत्वा पौलवक्त्राद् निशम्य वा।
लूकस्तदीयवृत्तान्तं निश्चेतुं साधु शक्तवान् ॥ २१६ ॥

अतः शिक्षीयधर्मस्य प्रथमानां प्रवादिनाम् ।
या तद्रूपे कथोल्लाऽस्ति सा विश्वास्या न संशयः ॥ २१७ ॥
परिभविस्तरं यस्य लूको ग्रन्थे निजेऽलिखत् ।
स गौरोऽत्यन्तमभ्यास्यद् बौद्धधर्मस्य कीर्तने ॥ २१८ ॥
आचार्यधर्मसंयुक्ते स्वदीयैश्चयदेशनैः ।
आसन्ना भूरयो लोका येभ्यः शिष्यत्वमाश्रयन् ॥ २१९ ॥
अमीषां शिक्षभक्तानां हितं नित्यं विचिन्तयन् ।
स तद्दिदृक्षया भूयस्तत्पत्तनमाययत् ॥ २२० ॥
तेषां च कश्चिंचित् कश्चिद् दोषं श्रुत्वाऽथवा भ्रमम् ।
अन्यद् वा कारणं प्राप्य स तान् प्रत्यनुदक्षिणीः ॥ २२१ ॥
आचारो यादृशो यस्य शिष्यवर्गस्य भूतवान् ।
गौरस्तादृशमादेशं तं वर्गं प्रति नुन्नवान् ॥ २२२ ॥
शिक्षीयधर्मविद्यायां न्यूनां यां शिष्यमण्डलीम् ।
स प्राप तामसौ ग्रन्थे धर्मतत्त्वान्यशिक्षयत् ॥ २२३ ॥
स वान् मिथो विवादेषु प्रवृत्तान् कलहेषु वा ।
ददर्श तामसौ ग्रन्थे यथायोग्यमतर्जयत् ॥ २२४ ॥
स वान् शिष्यांस्तु शुश्राव धर्ममार्गे प्रसर्पतः ।
स तेषां सान्त्वनं कृत्वा सिद्धिप्राप्त्यर्थमादिशत् ॥ २२५ ॥
परिव्रजिनः शिष्यान् प्रति यत्तु शिक्षितम् ।
गौरोऽशिक्षत् स तांस्तत्र दोषहेतोरतर्जयत् ॥ २२६ ॥
तत्रत्यानां हि शिष्याणां मध्ये केचन दर्पिणः ।

निरंकुशाश्च पौलोमानादेशानवमेनिरे ॥ ३२७ ॥
पौलस्तत्खण्डनं कुर्वन् जिपौ स्वस्येश्वरार्पितम् ।
स्त्रीयधर्मशिक्षार्थमधिकारमबाधयत् ॥ ३२८ ॥
स यान्याचार्यकर्माणि तस्यां पुर्यामदर्शयत् ।
स तेषां स्पष्टमुद्देशमिमं पत्रे निजेऽकरोत् ॥ ३२९ ॥

यथा ॥ करिन्थीयान् प्रति द्वितीयस्य पत्रस्य द्वादशेऽध्याये

पौल उवाच ॥

प्रभोर्दूतस्य लक्षाणि शिक्षिविक्रविभूतयः ।
युष्मत्साक्षादसाध्यन्त मया धैर्य्येण भूरिणा ॥ ३३० ॥

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ते द्वे पत्रे करिन्थीयान् प्रति नुन्ने विचारयन् ।
अपौरुषेयसामर्थ्यमूहे पौले समर्पितम् ॥ ३३१ ॥
आश्चर्य्या वस्तुतः पौले चेन्न शक्तिरवेक्षत ।
तदा मदुद्भूतं सोऽर्थं नाकेखिष्यत् जिपिस्थितम् ॥ ३३२ ॥
चेत् तत्पुरेऽद्भुतं कर्म नाकरिष्यत् किमप्यसौ ।
तदा तामद्भुतां शक्तिं नोददेक्ष्यत् तथा जिपौ ॥ ३३३ ॥
आश्चर्य्यकर्मणां सिद्धिं न्यधाऽवक्ष्यदसौ यदि ।
तदा वक्रिश्च हास्यश्च तमक्षास्यन्नमी समे ॥ ३३४ ॥
अतः पौलेऽद्भुतां शक्तिं परमेशः समार्पयत् ।
स्त्रीयधर्मशिक्षायै तमाचार्य्यं व्यधत्त च ॥ ३३५ ॥
तथाच तत्कृतां शिक्षां सप्रमाणामसाधयत् ।

इत्येतयोर्द्वयोर्शिष्यो विचारादनुमीयते ॥ ३३६ ॥
याः पौराः प्रैरवच्छिष्यान् चरिशीयादिकान् प्रति ।
ताः पञ्चः सञ्चिताः सन्ति शिक्षीयागमसंग्रहे ॥ ३३७ ॥
याज्ञायरे प्रभो दूता शिषीः पेषादवोऽखिलन् ।
ता अप्यन्तर्गताः सन्ति तस्मिन् शास्त्रसमुच्चये ॥ ३३८ ॥
अमी पषादवो ग्रन्थाश्चापि प्रामाणिका मताः ।
शिक्षीयशोभसंसत्सु निपठन्ते निरन्तरम् ॥ ३३९ ॥
परन्तु विस्तरेणाणं भवान् सम्यक् चिरन्तनम् ।
सत्यार्थकञ्च जानातु शिक्षीयागमसंग्रहम् ॥ ३४० ॥
ग्रन्था हि रोमिभिः प्रत्नै यवनैश्च बुधैः कृताः ।
नानाप्रस्तावका लोके प्रचरन्त्यधुनावधि ॥ ३४१ ॥
ते ग्रन्थाः प्राक्तनाः प्रत्नैः प्रणीता ग्रन्थकर्तृभिः ।
न पश्चात्कल्पिताश्चेति सर्वैः सम्मन्यते बुधैः ॥ ३४२ ॥
यथा तु प्रत्नता प्रायः शिक्षीयागमसञ्चितेः ।
सिद्धाऽस्ति तद्वदन्येषां ग्रन्थानां नास्ति निश्चिता ॥ ३४३ ॥
येषूपरिनसम्बन्धिग्रन्थप्रामाण्यसाधकम् ।
यं वादं कृतवानस्मि तस्य सारोऽयमुच्यते ॥ ३४४ ॥
श्रीयेश्वः स्वर्गमात् पश्चादचिरे समये गते ।
तत्प्रभविस्तरः कैश्चित् सुधै ग्रंथेष्वचिख्यत ॥ ३४५ ॥
स्वनाथकृतवेत्तारः शिक्षीयाश्च तदातनाः ।
अमून् ग्रन्थान् प्रतीत्यर्हान् भावा नित्यमपाठिषुः ॥ ३४६ ॥

ये विद्वांसश्च तत्काले येषूधर्मद्विषोऽभवन् ।
तद्ग्रन्थप्रोक्तमाख्यानं लिखितुं नाशकन्नमी ॥ २४७ ॥
इत्यादि तत्त्वमाचोक्तं खिस्तीयागमसंस्थितेः ।
तदन्तर्भूतवृत्तान्तस्तथोऽस्तीति विचारये ॥ २४८ ॥

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यदा खिस्तीयधर्मस्य प्रचारोऽभवदादिमः ।
श्रुतिस्तदीयशास्त्राणां तदभ्यर्थेऽन्तरेऽभवत् ॥ २४९ ॥
तदैव तानि शास्त्राणि प्राकाशन्त च भूतले ।
इत्यादि खस्य वादस्य साधनायोद्धृते भवान् ॥ २५० ॥
या तत्र जायते शंका चित्ते श्रुतवतो मम ।
इमामेतर्हि वक्ष्यामि भवांस्तावद् निशाम्यतु ॥ २५१ ॥
आ येषूखिस्तधर्मादेरधुनाऽस्तशताधिकम् ।
सहस्रमेकमब्दानां गतमित्यब्रवीद् भवान् ॥ २५२ ॥
तदभ्यर्थेऽन्तरे ग्रन्थान् येषूक्तान्तवर्णकान् ।
मात्यायपूर्वका विद्वांसश्चक्रुरित्यपि चाब्रवीत् ॥ २५३ ॥
किन्त्वीदृशेऽन्तरे दीर्घे गते तात्कालिकी श्रुतिः ।
कथं तेषां प्रबन्धानां निर्णेतुं शक्यतेऽधुना ॥ २५४ ॥
वीतेऽब्दानां सहस्रे तु येभ्यः स्वर्गमगात् परम् ।
ते ग्रन्था नाश्रियन्तेति केन रूपेण साध्यते ॥ २५५ ॥

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खिस्तीये खिस्तिता विद्वे र्बुधैश्चान्यमतानुगैः ।

प्राचीना भूरयो ग्रन्थाः प्रचलन्त्यधुना भुवि ॥ २५६ ॥
इदानीं यानहं ग्रन्थानुद्दिशामि विशेषतः ।
प्रचीताः सन्ति ते सर्वे वाक्यो यवनरोमयोः ॥ २५७ ॥
तेषां मध्ये तु केषाञ्चिदधिकाऽस्ति चिरन्तता ।
न्यूना केषाञ्चिद् अन्येषां ततोऽप्यूना च विद्यते ॥ २५८ ॥
को ग्रन्थः केन विप्रेण कस्मिन् काले व्यरच्यत ।
इत्यस्य विस्तरो रीत्या ज्ञायते वक्ष्यमाणया ॥ २५९ ॥
आ तत्सर्वादिमग्रन्थरचनातोऽधुनावधि ।
ग्रन्थान्तराण्यपि विद्वन् सन्ततोऽस्ति निरन्तरः ॥ २६० ॥
तस्यां ग्रन्थावलौ ग्रन्था ये सन्त्युत्तरकालिकाः ।
तेषूत्तरेषु पूर्वेषामुद्देशः कश्चिदुच्यते ॥ २६१ ॥
यथा विवक्षितोऽर्थस्तु येन सम्यक् स्फुटो भवेत् ।
तदर्थमत्र दृष्टान्तमेकं वक्ष्यामि सत्रिमम् ॥ २६२ ॥
विद्योद्यानाभिधे देशे विद्वन्नामा कपोऽवसत् ।
मतं सहस्रमन्दानाम् आ तस्मादधुनावधि ॥ २६३ ॥
सदा च तेन भूपेन विद्याभिश्च पूजिताः ।
विद्वांसो भूरयस्तस्य राजसंसदमाश्रयन् ॥ २६४ ॥
तन्मध्ये मंगलेत्याख्यो विविधैर्भूषितो गुणैः ।
ज्योतिर्विदुत्तमः कश्चिदेको विद्वानविद्यत ॥ २६५ ॥
स नानावयवयोगेन पर्यायोच्च भूमण्डलम् ।
सिद्धान्ताख्याभिधं मूलमेकं ग्रन्थं प्रचीतवान् ॥ २६६ ॥

स ग्रन्थो विश्रुतिं तूर्णं प्राप्तः सर्वत्र भारते ।
सर्वैः सदातनैः श्रेष्ठैर्ज्योतिर्विद्भिरपठ्यत ॥ २६७ ॥
निर्गतेष्वब्देषु वीतेषु सप्तशतस्य कृतेः परम् ।
स ख्यातो मंगलो विद्वान् परलोकनिवासिभूत् ॥ २६८ ॥
तत्रैव ह्यावनेऽन्यस्य कस्यचिद् विदुषो गृहे ।
शुक्राभिधो महाबुद्धि र्बालः कश्चिदजायत ॥ २६९ ॥
स शुक्रो यौवनं प्राप्य ज्योतिर्विद्याबुभुत्सया ।
तं मंगलस्य सिद्धान्तं स्वगुरो र्निकटेऽपठीत् ॥ २७० ॥
विद्याद्युत्पत्तिमाप्ता च मध्यमायु र्यदाऽभवत् ।
तदाऽकरोत् स सिद्धान्तं शुक्रसिद्धान्तनामकम् ॥ २७१ ॥
अमुष्मिन् शुक्रसिद्धान्ते सिद्धान्तार्कः क्वचित् क्वचित् ।
प्रशस्यत तदुक्तीनामुद्धृतिः क्रियतेऽपि च ॥ २७२ ॥
तदाह मंगलः ख्याते सिद्धान्तार्के सुधीवरः ।
इत्यादि शब्दयोगेन शुक्रस्यामुं प्रशंसति ॥ २७३ ॥
इत्यर्थदर्शनात् सर्वैः शुक्रसिद्धान्तपाठकः ।
शुक्रात् प्राग् भूतमस्यासीद् मंगलं ग्रन्थकारिणम् ॥ २७४ ॥
निर्गतसमान्तरे वीते पुनः शुक्रादनन्तरम् ।
विप्रस्य कस्यचित् सूनुश्चन्द्रनामोदपद्यत ॥ २७५ ॥
साऽधीत्य शुक्रसिद्धान्तं सिद्धान्तार्कस्य यौवने ।
तत्पश्चात् चन्द्रसिद्धान्तं नूनं स वाहवेऽकरोत् ॥ २७६ ॥
अमुष्मिन् चन्द्रसिद्धान्ते चन्द्राख्योऽसौ सुधीः क्वचित् ।

पूर्वोक्तं शुक्रसिद्धान्तं तत्प्रणेतारञ्च निन्दति ॥ १७७॥

तथा तद्रूपवर्त्तिन्या शुक्रसिद्धान्तनिन्दया ।

तत्त्वं तदातनं शुक्रसिद्धान्तस्यावधार्य्यते ॥ १७८ ॥

तथैव चन्द्रसिद्धान्ते सिद्धान्तार्कस्य कानिचित् ।

मतान्युक्तानि दृश्यन्ते मंगलस्य प्रशस्यते ॥ १७९ ॥

यदुक्तं चन्द्रसिद्धान्ते सिद्धान्तार्कोद्धृतं मतम् ।

तद् अद्य वर्त्तमानेऽपि सिद्धान्तार्के विलोक्यते ॥ १८० ॥

अतोऽसौ वाहनोऽविज्ञ सिद्धान्तार्कस्तदातनः ।

विचारमन्तरा तादृगद्याप्यस्तीति बुध्यते ॥ १८१ ॥

त्रिंशत्यब्देषु वीतेषु पुनश्चन्द्रादनन्तरम् ।

विप्रस्य कस्यचिद् गेहे शिशु र्जज्ञे बुधाभिधः ॥ १८२ ॥

बुधाख्योऽसौ युवा भूत्वा मंगलादिप्रतानमून् ।

सिद्धान्तांस्तीन् मया प्रोक्तानपठीत् स्वगुरो र्गृहे ॥ १८३ ॥

ज्योतिःशास्त्रे च नैपुण्यं प्राप्तवान् सोऽपि वाहने ।

चकार नूतनं शास्त्रं बुधसिद्धान्तनामकम् ॥ १८४ ॥

तस्मिन् बुधाख्यसिद्धान्ते मंगलादिप्रतास्तु ते ।

उद्दिश्यन्ते त्रयो यत्राक्षमतस्तु विचार्य्यते ॥ १८५ ॥

अतो बुधस्य काचेऽमी मंगलादिप्रतास्त्रयः ।

सिद्धान्ताः प्राक्तनत्वेन प्रसिद्धास्त्रिति बुध्यते ॥ १८६ ॥

बुधात् पश्चाद् इनो राज्ञ स्तारानाथो बृहस्पतिः ।

शनैश्चरादयोऽन्येऽन्ये ज्योतिर्विदोऽभवन् ॥ १८७ ॥

ये ये च तैः समे ग्रंथा व्यरच्यन्त मनीषिभिः ।
ते पाश्चात्यै र्हृता विद्यैः प्रचलन्त्यधुनावधि ॥ ३८८ ॥
अमी ज्योतिर्विदः सर्वे वैगपथेन नासत ।
कालस्य व्यवधानेन विच्छिन्नोऽन्यमन्वगात् ॥ ३८९ ॥
अनुक्रमेण तन्मध्ये यो यमन्वगमत् सुधीः ।
स तस्माद् व्यवधानेन सुकरेण व्यभिद्यत ॥ ३९० ॥
ये चाविद्यन्त तन्मध्ये क्रमेणोत्तरकालिकाः ।
ते स्वग्रन्थेषु पूर्वेषां कांश्चिद् नामकुर्वत ॥ ३९१ ॥
तत्सर्वबुद्धिमद्भर्गृहीतग्रन्थेषु कुत्रचित् ।
चतुर्णां मंगलादीनामप्युद्देशश्च दृश्यते ॥ ३९२ ॥
तेषां ज्योतिर्विदां प्राचामुद्देशो यत्र कुत्रचित् ।
कृतोऽस्ति मंगलस्तत्र सर्वाद्यत्वेन कथ्यते ॥ ३९३ ॥
तथा तैः शास्त्रिभिः शुक्रो द्वितीयत्वेन कथ्यते ।
तृतीयत्वेन चन्द्रश्च तुर्यत्वेन तथा बुधः ॥ ३९४ ॥
तथाचा मंगलाद् दीर्घा श्रेणिः सिद्धान्तकारिणाम् ।
भिन्नानामन्तरै र्भेदैः सन्ततोऽस्त्यधुनावधि ॥ ३९५ ॥
तथा परम्पराप्राप्तमावस्था यज्ञकारिणाम् ।
सिद्धान्तार्कस्य चैरत्वमविकारश्च सिद्ध्यति ॥ ३९६ ॥

वेदविद्यानुवाच ॥

भवान् यां तृणिमां श्रेणिमाह सिद्धान्तकारिणाम् ।
तस्याः सत्त्वेन चैरत्वं सिद्धान्तार्कस्य सिद्ध्यति ॥ ३९७ ॥

तादृक् खिलीयशास्त्राणां चिरत्वस्य साधिका ।
किं यज्ञकारिणां मेधि वर्त्तमानाऽस्ति वास्तवी ॥ ३९८ ॥

सत्यार्थवाच ॥

यथा खिलीयशास्त्राणां निश्चिताऽस्ति चिरत्वता ।
तां यज्ञकारिणां मेधिं संक्षेपेण प्रचाशये ॥ ३९९ ॥
आदौ तु देशवृत्तान्तं कश्चित् प्रासङ्गिकं ब्रुवे ।
भवान् येनाखिलां बोधेद् वक्ष्यमाणां कथां मम ॥ ४०० ॥
अस्त्यस्तिः स्वयमथस्तनामा कश्चित् सुविस्तृतः ।
स भारताद् विदूरेण प्रतीच्यां दिशि वर्त्तते ॥ ४०१ ॥
तस्याग्रेः पूर्वसीमायामस्ति देशो यदुदिनाम् ।
यं खिलीयस्य धर्मस्य जन्मभूमिमवर्णयम् ॥ ४०२ ॥
तस्याग्रे दक्षिणे तीरे दीपश्चास्त्याभिधाभिधः ।
तत्रैगुप्तादयो देशा वर्त्तन्ते सागरावधे ॥ ४०३ ॥
तस्याग्रेऽत्तरे तीरे शुभ्रास्यावनादयः ।
देशाः क्रमेण वर्त्तन्त एकोऽन्यस्मादनन्तरः ॥ ४०४ ॥
शुभ्रास्यानामको देशो यो मया कथितोऽस्ति तु ।
तत्रैयसादयः ख्याताः पुर्यः पूर्वमवित्सत ॥ ४०५ ॥
अमुष्माद् नीरतोऽस्येन अवधानेन भेदितः ।
सुख्यातो यावनो देशः प्रतीच्यां दिशि वर्त्तते ॥ ४०६ ॥
ये तस्मिन्नीरति न्यूवर्बनास्तु तदातनाः ।
ते दस्याः साक्षराश्चासन् विद्यया च परिष्कृताः ॥ ४०७ ॥

अमुष्माद् यावनाद् देशात् प्रतीच्यां दिशि निर्मितः ।
इतस्त्यागामको नीडद् राजते लोकविश्रुतः ॥ ४०८ ॥
तत्रेतस्त्याभिधे देशे रोमानाम्नी पुरी बभौ ।
प्रतीच्यनीडतां ख्याता राजधानी तदातनी ॥ ४०९ ॥
अमुं पुरीं हि रौम्याख्यां महाशक्तिरधीश्वरः ।
अधिष्ठितोऽखिलांल्लोकान् परितःस्यांस्तदाऽभिवत् ॥ ४१० ॥
इतस्त्यासंज्ञकाद्देशाद् वर्त्तमानो मरुद्दिशि ।
गाल्याख्यो नीडद् अन्यस्तु तदा रौम्यवशेऽभवत् ॥ ४११ ॥
अमीषां नीडतां यत्तु कृतवानस्मि वर्णनम् ।
अग्रेयं विस्तरं तस्य विदुर्भूगोलवेदिनः ॥ ४१२ ॥
प्रत्ये खिस्तीयधर्मस्य प्रारम्भात् परम् अन्तरे ।
व्यतीते तन्मतं रोमां पुरीं प्राबद् वितस्तरे ॥ ४१३ ॥
त्रिंशत्यब्देषु वीतेषु येषां स्वर्गमनात्परम् ।
पर्यं पौलोऽनुदद् रौम्यां प्रति खिस्तीयमण्डलीम् ॥ ४१४ ॥
शनैः शनैस्ततःपश्चात् कीर्त्यमानं महीतले ।
गाल्यादिवासिभिः कैश्चित् खिस्तस्याभिप्रियं मतम् ॥ ४१५ ॥
आदौ खिस्तीयमण्डल्यो देशभिन्नाःपरस्परम् ।
मतान्तरानुगे लोकैरवेष्यन्त विरोधिभिः ॥ ४१६ ॥
मतैक्यात्तु प्रियाः सन्तो खिस्तीयाः समे मिथः ।
यात्रामितस्ततः कृत्वा भूयोऽन्योऽन्यैः समाययुः ॥ ४१७ ॥
खिस्तीयान् एकदेशीयान् प्रति या जघटे दशा ।

दार्त्तामन्यदेशीयाः खिस्तीया अप्यवेदिषुः ॥ ४१८ ॥

ान् ग्रन्थकारिणः सर्वानहं वक्ष्यामि सम्प्रति ।

ाकीर्णास्ते मदुक्तेषु न्यूनदेशेषु कुत्रचित् ॥ ४१९ ॥

ाधो खिस्तीयशास्त्राणामाद्यानां रचनामनु ।

ा ग्रन्थकारिणां श्रेणि र्विविदे तां निवेदये ॥ ४२० ॥

ख्रीयधर्मसम्बन्धिसर्वग्रन्थेषु यद्विधः ।

वेशेषो वर्त्तते तस्य भवांस्तत्त्वं निशाम्यतु ॥ ४२१ ॥

दर्मोद्देशिनो ग्रन्था विभिद्यन्ते द्विधा समे ।

ाक्षापौरवेयोऽस्ति पौरवेयोऽपरो गणः ॥ ४२२ ॥

ाक्षायपौरवेयोद्भवियाकोबादिभिरग्रिमैः ।

ाभ्यः शिष्यैः कृतः शास्त्रसञ्चयोऽस्तीत्यवर्णयम् ॥ ४२३ ॥

ाभ्यस्तैरग्रिमैः शिष्यै रचितं शास्त्रमण्डलम् ।

ापौरवेयमस्तीति खिस्तीयैर्मन्यते बुधैः ॥ ४२४ ॥

ाभ्यस्तेभ्योऽग्रशिष्येभ्यः पश्चाद् येभ्योऽनुगा बुधाः ।

ुस्तीन क्षेमद् इमाल्य पलुकार्पादयोऽभवन् ॥ ४२५ ॥

ांस्ते सर्वे तु विद्वांसो नाना ग्रन्थानकुर्वत ।

खिस्तीये निखिले तेषां मन्यते पौरवेयता ॥ ४२६ ॥

ावन्त्यपौरवेयाणि सन्ति शास्त्राणि तावताम् ।

उक्तीः तच्छास्त्रमन्तारो विज्ञाः प्रामाणिकी विदुः ॥ ४२७ ॥

तदन्यान् यांश्चहं ग्रन्थान् पौरवेयानवर्णयम् ।

तेषां प्रामाण्यमस्माभिस्तादृग् विद्वन्न मन्यते ॥ ४२८ ॥

यतस्तद्ग्रन्थकर्त्तॄणां सतां तत्त्वार्थिनामपि ।
कदाचिद् भ्रान्तिरन्येषां मन्दानामिव विद्यते ॥ ३२९ ॥
तेषांतु पौरवेयाणां ग्रन्थानां धारवा वयम् ।
खिलीयमूलशास्त्राणां निर्णयामश्चिरन्तनाम् ॥ ३३० ॥
अमुष्य पौरवेयस्य ग्रन्थसंघस्य सम्प्रति ।
क्रमेण वर्णनं किञ्चित् करिष्याम्यहमादितः ॥ ३३१ ॥
श्रीयेष्वः स्वर्गतेः पश्चात् तस्य पौत्रादयोऽनुगाः ।
तद्धर्मकीर्त्तने सद्यः प्रावर्त्तन्तेत्यवादिवम् ॥ ३३२ ॥
केचिज्जनाश्च तन्मध्ये स्वप्रभोः स्वर्गमात्परम् ।
अनेकवर्षपर्य्यन्तमासन् जीवद्भ्रान्तरे ॥ ३३३ ॥
निंशद्वर्षात्मकं प्रीयो यावदन्तरमुद्यमी ।
येष्वो दूतः सुसंवादं पौत्रोऽसिक्त प्रचारयन् ॥ ३३४ ॥
योहन्निश्चापरो दूतो येष्वः स्वर्गमनात्परम् ।
जिजीव सप्ततिं वर्षाणिति प्रत्ने बुधैः कृतम् ॥ ३३५ ॥
येष्वो दूताश्चमी यावद्वर्षन्त मशीतके ।
तावद् यथातथं येष्वस्तैश्चरित्रमवर्णयन् ॥ ३३६ ॥
किं किं प्रामाणिकं शास्त्रं किञ्च प्रामाण्यवर्जितम् ।
इत्यत्र तेषु जीवत्सु कोपि नाविस्त संशयः ॥ ३३७ ॥
यतः परेश्वरीयेण निःश्वासेन प्रबोधिताः ।
ते सत्यासत्ययोः कर्त्तुमकल्पन्त विवेचनम् ॥ ३३८ ॥
तथा ते भूरिभिर्वर्षैः नानादेशोद्भवैः सह ।

नित्यं समागमं कृत्वा धर्मतत्त्वान्यशिक्षयन् ॥ ४३९ ॥
तत्संगमाच्च ये लोकास्तेषां शिष्यत्वमाश्रयन् ।
शिक्षीयधर्मतत्त्वानि तेऽपि सम्यगवेक्षिषुः ॥ ४४० ॥
श्रीयेषूदूतशिष्याणां मध्ये लोकाश्च भूरयः ।
चिरं जिजीविरन्नोर्थां सद्गुरूणां मृतेः परम् ॥ ४४१ ॥
तेषां चिरायुषां मध्ये केचिच्छिष्यास्तु पण्डिताः ।
सन्तः स्वधर्मतत्त्वानि परांल्लोकानशिक्षयन् ॥ ४४२ ॥
एवं श्रीशिक्षदूतानां मुखात् तच्छ्रोतृभिर्मतम् ।
यथार्थं प्राप्यतान्येभ्यः पारम्पर्येण चाप्यत ॥ ४४३ ॥
श्रीयेषूशिक्षदूतानां स्वयं ये संगमाप्नुवन् ।
तन्मध्ये केचन ग्रन्थान् स्वमतोद्देशिनोऽलिखन् ॥ ४४४ ॥
तन्मध्ये विश्रुतः कश्चित् क्षेमन्नामाऽभवद् बुधः ।
स येषूशिक्षदूतानां बभूव समकालिकः ॥ ४४५ ॥
श्रीयेष्वः कीर्त्तिमान् दूतः पौलः प्रामाणिकीर्त्तिधीः ।
कश्चित् स्वशिष्यशिक्षायै कुनोदेति पुराऽब्रवम् ॥ ४४६ ॥
प्रामाणिक्यश्च ताः पञ्च शिक्षीयाश्रमसंग्रहे ।
अद्याप्यन्तर्भवन्तीति चाहं पूर्वमबर्णयम् ॥ ४४७ ॥
तन्मध्ये या लिपि लोकान् पिलिप्पीवासिनः प्रति ।
अनोदि तत्र सल्लोकः क्षेमन्नामा प्रशस्यते ॥ ४४८ ॥
अतः पौलीयलिप्युक्तः क्षेमन्नामा पुमानसौ ।
स्वयं पौलस्य वेलायां बभूवात्र न संशयः ॥ ४४९ ॥

स एवं क्षेमद् अन्यो वा क्षेमन्नामा तदातनः ।
खिस्तीयसंसदोऽध्यक्षो रोमाख्यायास्ततोऽभवत् ॥ ४५० ॥
अमुष्य क्षेमदाख्यस्य वृत्तान्तोऽन्येन केनचित् ।
ऐरेनायेन विद्वेन पश्चाद्भूतेन कथ्यते ॥ ४५१ ॥

यथा ॥ ऐरेनाय उवाच ॥

स्वयं धन्यान् प्रभोर्दूतान् स क्षेमद् दृष्टवानभूत् ।
समागमच्च तैः सार्कं श्रुतवानपि सम्मुखम् ॥ ४५२ ॥
तदाऽपि खिस्तदूतोक्ता शिक्षा तस्य कर्णयोः ।
ध्वनन्त्यासीत् तदादिष्टः पथः साक्षादवित्त च ॥ ४५३ ॥
ये येषु खिस्तदूतानां मुखाच्छिक्षामवाप्नुवन् ।
तादृक्षा भूरयोऽन्येऽपि चावशिष्टास्तदाऽऽसत ॥ ४५४ ॥
अमुष्य क्षेमदाख्यस्य समये कलहो महान् ।
करिन्थवासिनां मध्ये भ्रातॄणां समजायत ॥ ४५५ ॥
अमूञ्जनान् करिन्थीयान् प्रति रोमानिवासिनी ।
खिस्तीयमण्डली तर्हि प्रशस्तां प्रैरयल्लिपिम् ॥ ४५६ ॥
तस्यां सा सन्धये लोकान् करिन्थीयानचोदयत् ।
तान् पूर्ववद् नवीनायै श्रद्धायै चोदतेजयत् ॥ ४५७ ॥

सत्यार्थुवाच ॥

खिस्तीयानान्तु रोमाख्यामध्यक्षः संसदा स्वयम् ।
क्षेमत् तां प्राणयत् पत्रीमिति सम्भावि विद्यते ॥ ४५८ ॥
प्राक्तन्यां सा च यावन्यां भाषायां रचिता लिपिः ।

अद्यापि वर्त्तमानाऽस्ति विपश्चिद्भिश्च पठ्यते ॥ ४५९ ॥
क्वचित् पश्चाद्भवैर्विज्ञैः सा पत्री क्षेमतः कृतिः ।
क्वचित् खिस्तीयमण्डल्या रौम्याया लिपिरुच्यते ॥ ४६० ॥
तया खिस्तीयधर्मस्य तच्छास्त्राणाञ्च सत्यता ।
कीदृक्षां सिद्धिमाप्नोति तदेतर्हि प्रपञ्चये ॥ ४६१ ॥
माथायपूर्वका यानि सचरित्राणि चक्रिरे ।
तदुद्देशाय तत्पत्रे प्रसंगः कोपि नाभवत् ॥ ४६२ ॥
अतस्तैरमुका यथा माथायाद्यैः प्रचिक्षिरे ।
इत्यादिविस्तरस्तस्मिन् क्षेमतपत्रे न दृश्यते ॥ ४६३ ॥
माथायाद्यैस्तु या येषः समाख्यन्त सदुक्तयः ।
तन्मध्ये काश्चिदाप्यन्ते क्षेमतपत्रेऽपि कीर्त्तिताः ॥ ४६४ ॥
अतः क्षेमत् प्रबन्धेषु माथायादिकृतेष्वमूः ।
येषूक्तीः प्राप वाऽन्यत्र सुश्रावेत्यनुमीयते ॥ ४६५ ॥
तास्वेत् प्राप्नोत् प्रबन्धेषु माथायादिकृतेष्वसौ ।
तेषां तर्ह्यूह्यते सत्त्वं प्रबन्धानां तदातनम् ॥ ४६६ ॥
येदा स क्षेमद् अन्यत्र ता येषूक्तीर्न्यशामयत् ।
तदाऽपि साध्यते तासां सुप्रसिद्धि स्तदातनी ॥ ४६७ ॥
पौलस्य ये करिष्यीयान् शिष्यान् प्रत्यखिस्तियी ।
तदेका क्षेमतः पत्रे पत्रिका स्पष्टमुच्यते ॥ ४६८ ॥

यथा ॥ रौम्यः क्षेमदुवाच ॥

पत्रीं धन्यस्य पौलस्य येषूदूतस्य पश्यत ।

किं तत्रासौ लिखेत्तादौ सुखंवादस्य वः प्रति ॥ ४६९ ॥

सत्यार्थुवाच ॥

तत्क्षेमदीयपत्रस्य तत्त्वमर्थं विचारयन् ।

दृढं खिस्तीयधर्मस्य तत्र विन्दामि साधनम् ॥ ४७० ॥

असौ प्रसंगमप्राप्य स्वलिपौ लिपिकारकः ।

श्रीयेशुखिस्तवृत्तानां विस्तरं नह्यवर्णयत् ॥ ४७१ ॥

यतः स यान् कदिश्रीयान् लोकान् प्रत्यलिखल्लिपिम् ।

ते खिस्तीयस्य धर्मस्य सर्वे आसन् सुवेदिनः ॥ ४७२ ॥

तस्माच्च तांस्तया लिप्या सदाचाराय चोदयन् ।

ते भ्रातानां स सारांशं विषयाद्यामसंस्मरत् ॥ ४७३ ॥

अतो नानेङ्गिताद्याभिः संक्षिप्तार्थाभिरुक्तिभिः ।

स येशुखिस्तसम्बन्धे मततत्त्वान्यबोधयत् ॥ ४७४ ॥

लिपेस्तु तादृशादर्थाद् येशोः सत्त्वं ततः पुरा ।

संसारे तस्य धर्मस्य प्रचारश्चानुमीयते ॥ ४७५ ॥

पुरा लोके महात्मा हि येन येशूरवेत्यत ।

तद्धर्मस्य तादृगुद्देशस्तल्लिपौ नाकरिष्यत ॥ ४७६ ॥

वेदविद्यानुवाच ॥

माथ्यायाद्यैः प्रणीतानां येशूवृत्तान्तवर्णिनाम् ।

ग्रन्थानां नोच्यते सत्त्वं क्षेमदत्ते तदातनम् ॥ ४७७ ॥

स्वयञ्च तल्लिपौ येशोश्चरित्रार्थं स विस्तरम् ।

समस्तं नालिखत् क्षेमदिति स्वीकुरुते भवान् ॥ ४७८ ॥

तथा सत्येतया विद्या विविधिक्रियतुल्यया ।
अर्थं वेत्यचरित्रस्य सिद्धेत् ज्ञातस्य सत्यता ॥ ४७९ ॥

सत्यार्थवाच ॥

इदानीं संशयं यस्मिन् विषये कुरुते भवान् ।
तस्यात्मारार्थ दृष्टान्तं शृणिमः श्रूयतामयम् ॥ ४८० ॥
कल्याणाख्यस्य देशस्य धर्मसिंहाभिधो नृपः ।
आसीत् पुरा सुधीः शूरो धार्मिकश्चेति कथ्यताम् ॥ ४८१ ॥
दुष्टानां दहनं कुर्वन् सज्जनानाञ्च पालनम् ।
सीयाः सर्वाः प्रजाः सम्यग् यथान्यायञ्च सोऽशिक्षत् ॥ ४८२ ॥
तदीयशत्रवो दस्युभीर्यश्च समन्ततः ।
स मानोपायोगेन तस्मिन्नर्थमयेहत ॥ ४८३ ॥
यात्रासक्तिमनाः कथा येन विभ्रममाप्नुयुः ।
तदर्थमध्वनां प्रान्ते स शाखा निरमीमपत् ॥ ४८४ ॥
देशे गमागमो येन लोकानां सुकरो भवेत् ।
तदर्थं सेतुभिः सर्वा नदीः सोऽबध्नयद् दृढैः ॥ ४८५ ॥
विद्याभ्यासश्च सर्वस्मिन् येन वर्द्धेत नीरुतिं ।
तदर्थं सोऽपि भूरीणि विद्यासद्मान्यतिष्ठिपत् ॥ ४८६ ॥
तं देशमात्मसात्कर्तुं शत्रु येन न शक्नुयात् ।
तदर्थं सा पुरीर्दुर्गैः स प्राचीरैरवेष्टयत् ॥ ४८७ ॥
तस्याज्ये मन्त्रिणो दक्षाः सेनान्यश्च महौजसः ।
यशस्विनश्च विद्वांसो भूयसस्तस्य विश्रुत ॥ ४८८ ॥

तत्काले भीमसिंहाख्यो [illegible] भूपतिः ।
चम्पां तं देशमाक्रम्य [illegible] ॥ [illegible] ॥
स्वगोत्रतस्तु रक्षार्थं धर्मसिंहोऽभिमेत्रनम् ।
[illegible] तेनारिणा समं दारुणं [illegible] ॥ [illegible] ॥
प्रातःकाले समारब्धः स संग्रामो भयंकरः ।
सन्ध्यांशुकालपर्यन्तं प्रावर्तिष्ट निरन्तरम् ॥ [illegible] ॥
तयोः संघट्टनाद्घोरो [illegible] ॥ [illegible] ॥
घोरो नादश्च [illegible] ॥ [illegible] ॥
[illegible] तत्यजुः प्राणानुभयोः [illegible] ।
खड्गादिच्छिन्नभिन्नांगा [illegible] पदे ॥ [illegible] ॥
शेषे तु धर्मसिंहस्य योद्धृभिः सिंहसन्निभैः ।
पराक्रान्ता वैरिणां सेना समराङ्गणमञ्जसा ॥ [illegible] ॥
स्वयं पलायमानश्च भीमसिंहो महीपतिः ।
वन्दीकृतः समानिन्ये धर्मसिंहस्य सन्निधिम् ॥ [illegible] ॥
कश्चित् कारागृहे कारायां [illegible] स्थित्वा [illegible] ।
तेनोदारात्मना पश्चाद् मुक्तः [illegible] ॥ [illegible] ॥
सदा [illegible] ।
तदर्थं धर्मसिंहोऽयं [illegible] राज्यमप्राप्तवान् ॥ [illegible] ॥
तथा स [illegible] राज्यस्य [illegible] ।
श्रेयश्च सर्वथा साधुर्धर्मसिंहस्तु [illegible] ॥ [illegible] ॥
स राजा तादृशे भूमण्डले [illegible] ।

सोमाच्च तस्य दृष्टानां [illegible] ॥ ९९९ ॥

यादृशं धर्मसंश्रित्य [illegible] सुखम् ।

हाहा तादृशमस्माभिरद्य नोपभुज्यते ॥ १०० ॥

[illegible] साम्यतं [illegible] निर्मिताः ।

[illegible] साम्यतं [illegible] ॥ १०१ ॥

दुष्टानां [illegible] सतां [illegible] ॥ १०२ ॥

स [illegible] भीमसिंहस्य [illegible] ।

[illegible] कोऽपि [illegible] ॥ १०३ ॥

ते धर्मसिंहदत्तश्च [illegible] मिथः ।

[illegible] ॥ १०४ ॥

ततः प्राग् धर्मसिंहस्य [illegible]

यदा [illegible] चर्चा [illegible] ॥ १०५ ॥

[illegible] तस्याग्रेऽथ महीपतेः ।

[illegible] ॥ १०६ ॥

[illegible] कथा [illegible] ।

[illegible] ॥ १०७ ॥

[illegible] कीदृशी [illegible] ।

[illegible] साम्यतं [illegible] ॥ १०८ ॥

तेजीयानीश्वरीयस्य माहात्म्यस्य [illegible] ।

भीमसिंहो मानुषं देहं [illegible] ॥ १०९ ॥

नवात्मा दर्पहीनश्च प्रादुर्भूय स भूतले ।
दयां विधाय मर्त्येषु स्वप्राणांस्तत्कृते ददौ ॥ ५१० ॥
तदीयरक्तपातेन भावं विन्दन्ति मानवाः ।
असौ तेषां महायज्ञा सद्भावो रक्तकोऽस्ति च ॥ ५११ ॥
इत्यादिखिलसम्बन्धिमतत्वानि कुत्रचित् ।
यथाप्रसंगमुच्यन्ते तत्त्विभी लिपिकारिका ॥ ५१२ ॥
यां पौलपेत्रयोर्वार्तां सोऽकरोत् प्रभुदूतयोः ।
तस्याः सारांशमत्राहं व्याकरोमि यथामति ॥ ५१३ ॥

रौम्यः क्लेमदुवाच ॥

ईर्ष्याहेतो महात्मानो धार्मिकाश्च नरर्षभाः ।
उपद्रवार्हिता भूत्वा मृत्युभाजोऽभवन्नपि ॥ ५१४ ॥
लोकानामीर्ष्यया पेत्रः क्लेशं भुक्त्वा मुहुर्मुहुः ।
तत्पश्चात् तेजसो धाम स्वयोग्यं प्रस्थितोऽभवत् ॥ ५१५ ॥
ईर्ष्याहेतोस्तथा पौलः सन्नक्तत्वः सदुःखवः ।
प्रवासितोऽग्रभिः क्षुण्णः फलं धैर्यस्य लब्धवान् ॥ ५१६ ॥
असौ प्राच्यां प्रतीच्याञ्च भूत्वा धर्मप्रचारकः ।
क्षत्तं संसारमादिश्य अदायाः प्राप्तवान् वयः ॥ ५१७ ॥
प्रतीच्याः प्रान्तमागत्य प्रासितवाञ्च सन्मुखम् ।
साक्षी भूत्वा स्वधर्मस्य स लोकान्तरवास्यभूत् ॥ ५१८ ॥

सत्यार्थुवाच ॥

तथाच धर्मतत्त्वानां खिष्टीयानां चिरन्तता ।

तदातनः प्रचारश्च क्षेमत्वात् प्रतीयते ॥ ५१९ ॥
तत्रानिकृष्टवेलायां कश्चिद् इभ्यात्मजाभकः ।
अन्यः खिस्तीयधर्मस्य मन्ता साधुरविद्यत ॥ ५२० ॥
पूर्वं ज्ञानेन चोत्कृष्टः सोऽन्यस्यैवानिवासिनः ।
खिस्तीयलोकसंघस्य मुख्याध्यक्षो न्यवुध्यत ॥ ५२१ ॥
श्रीयेष्वः स्वर्गमात्यक्षाद् नवत्यब्दात्मकेऽन्तरे ।
तद्यूने वा गते वृद्धः सन् स धर्मव्रतेऽवधि ॥ ५२२ ॥
अतः स साधुरिभ्यो यौवनानेहसोऽन्तरे ।
अन्यायां खिस्तदूतानां विविदे समकाचिकः ॥ ५२३ ॥
तेषाञ्च खिस्तदूतानामेकं कञ्चन वाऽपरम् ।
स दृष्टवान् भवेत् साक्षादिति सम्भावि विद्यते ॥ ५२४ ॥
तत्काले खिस्तदूतानां प्रचारो भूरयो जनाः ।
श्रोतारश्चापि तद्वाचाम् आसन् जीवद्दशान्तरे ॥ ५२५ ॥
अतः स साधुरिभ्यः खिस्तदूतैः सह स्वयम् ।
किमा तच्छिष्टैभिः सार्द्धं समागच्छद् न संशयः ॥ ५२६ ॥
दृष्टाश्च तादृशां संगादसौ येषूचरित्रवित् ।
खिस्तीयधर्मतत्त्वज्ञश्चाभूदित्यनुमीयते ॥ ५२७ ॥
तादृशः सन् स इभ्यात्मः खिस्तभक्तः स्वदार्द्धके ।
तद्धर्मद्वेषिभी रोमां दग्धनार्थमगीयत ॥ ५२८ ॥
यात्रान्तरे खिमीः काश्चित् पलुकार्पाभिधं बुधम् ।
रोमाख्यान् एषिसस्यांश्च खिस्तीयान् प्रति सोऽलिखत् ॥ ५२९ ॥

प्राक्तन्यां गिरि यावन्यां रचितं तल्लिपित्रयम् ।
विज्ञैः परम्पराप्राप्तं प्रचलत्यधुनावधि ॥ ५३० ॥
अमीभिर्मात्यपत्रेषु प्रसङ्गाभावहेतुना ।
श्रीयेशुखिस्तवृत्तान्तो विस्तरेण न कथ्यते ॥ ५३१ ॥
तथा प्रसङ्गमप्राप्य क्वापि तल्लिपिकारकः ।
खिस्तीयमूलशास्त्राणि नोपदिक्षद् विशेषतः ॥ ५३२ ॥
योऽयं तु तल्लिपिव्यक्ति सेवां गानेङ्गिताञ्चितः ।
तस्मात् तत्कारिणः पश्या मतसारस्य बुध्यते ॥ ५३३ ॥
या येशूद्देशिनी शास्त्रे खिस्तीय कथ्यते कथा ।
तामिमात्योऽपि सम्मेने इति पत्रत्रयात् स्फुटम् ॥ ५३४ ॥
खिस्तीयधर्मतत्त्वानां येषां तस्मिन् लिपित्रये ।
क्वतोऽस्ति कश्चिदुद्देशस्तेषां सारोऽवमुच्यते ॥ ५३५ ॥
येशूखिस्तः परेशस्य सूनुर्भूत्वा स्वयं गुणैः ।
हवीकागोचरत्वाद्यैरीश्वरीयै र्व्यशिष्यत ॥ ५३६ ॥
तादृशः सन् स कन्याया गर्भाज्जातो बभौ भुवि ।
नानारूपाणि दुःखानि बुभुजे च नृणां कृते ॥ ५३७ ॥
अन्यच्च दग्धयज्ञेन हतोऽसौ येन मृत्युना ।
नृणां विश्वासिनां त्राता नित्यजीवनदोऽभवत् । ५३८ ॥
मनुष्यास्तेश्वरीयेण प्रसादेन प्रवर्त्तिताः ।
तं येशूखिस्तमाश्रित्य समारोहन्ति सद्गतिम् ॥ ५३९ ॥
इत्यादि धर्मतत्त्वानि खिस्तीयानि लिपित्रये ।

[illegible]ग्रात्यप्रेरिते स्वस्थमुद्दिश्यन्ते समासतः ॥ ५४० ॥

[illegible]नः पेत्रश्च पौलश्च ख्रिस्तदूतौ समुद्दिश्य ।

[illegible]ग्रात्य एवमेकस्यां ख्रियौ प्रोवाच सादरम् ॥ ५४१ ॥

इग्रात्य उवाच ॥

[illegible]ग पेत्रश्च पौलश्च तथा वो नादिशाम्यहम् ।

[illegible]तौ ख्रिस्तस्य तावास्ताम् अहं दण्डाय निश्चितः ॥ ५४२ ॥

सत्यार्थ्युवाच ॥

[illegible]ग्रार्थेन सर्वेण तत्पत्रत्रयवर्त्तिना ।

[illegible]स्तीयमूलशास्त्राणां दृढा पुष्टिः प्रजायते ॥ ५४३ ॥

[illegible]तः ख्रिस्तीयशास्त्रेषु यन्मतं प्रतिपाद्यते ।

[illegible]देवग्रात्यपत्रेषु मतं संक्षिप्तमुच्यते ॥ ५४४ ॥

[illegible]तो यत् तेषु शास्त्रेषु मतमद्यापि दृश्यते ।

[illegible]स्तीयानां तदेवाद्यं मतमस्तीति बुध्यते ॥ ५४५ ॥

[illegible]लादेव चामूनि मूलशास्त्राणि पूर्ववत् ।

[illegible]रमन्तराऽद्यापि प्रचलन्तीति चोच्यते ॥ ५४६ ॥

[illegible]स्मिन्नुक्तवेलायां ख्रिस्तीयो ग्रन्थकारकः ।

[illegible]ग्रातनामको विद्वानन्यः कश्चिदविद्यत ॥ ५४७ ॥

[illegible]यैर्ख्रिस्तभक्तेन तेन विज्ञेन साधुना ।

[illegible]स्तीयधर्मपुष्ट्यर्थं ग्रन्थः कश्चिदरच्यत ॥ ५४८ ॥

[illegible] ग्रन्थः साम्प्रतं लोके वर्त्तमानो न विद्यते ।

[illegible]लात्ययेन लोपाब्धौ प्रायः स्तत्तो समज्जन्तु ॥ ५४९ ॥

ग्रन्थः सम्पूर्णतां तन्मध्ये यथाद्भुतेन केनचित् ।
यूसेब्याख्येन विज्ञेन स्वकीयं ग्रन्थेऽवतार्यते ॥ ५५० ॥
आम्रातात् समतीते हि प्रायो वर्षशतद्वये ।
स यूसेब्यश्चरित्राणि खिस्तीयानां अलीखत् ॥ ५५१ ॥
तदीये समये कृत्स्नो ग्रन्थः आम्रातनिर्मितः ।
क्रमैः परम्पराप्राप्तैः वर्त्तमानोऽभवद् भुवि ॥ ५५२ ॥
यूसेब्यग्रन्थनिष्ठस्य तस्य वाक्यस्य सम्प्रति ॥
आम्रातोक्तस्य सारांशं आचरोमि यथामति ॥ ५५३ ॥

आम्रात उवाच ॥

अस्माकीनस्य कर्माणि परिज्ञातुर्निरन्तरम् ।
साक्षादर्त्तीन्यविद्यन्त यतः सत्यान्यवित्सत ॥ ५५४ ॥
निरामयीकृतास्तेन मृत्योरत्यर्पितश्च वै ।
ते पश्चादप्यदृश्यन्त साक्षात् सन्तो जनाः सदा ॥ ५५५ ॥
ते लोका भूतसत्यस्य परिज्ञातुरनेहसि ॥
चिरं तत्स्वर्गमात् पश्चादपि चोर्ध्वमजीविषुः ॥ ५५६ ॥
अन्यच्च तत्समूहस्य मध्ये केचन मानुषाः ।
अस्मत्समन्तपर्य्यन्तमप्यतिष्ठन्नुपस्थिताः ॥ ५५७ ॥

सत्यार्थ उवाच ॥

प्राचीनस्यास्य वाक्येन ग्रन्थकारस्य तादृशा ॥
श्रीयेश्वः शक्तिराश्चर्य्या प्रमाणीक्रियते दृढम् ॥ ५५८ ॥
तत्सन्निकृष्टकालेऽन्यः पलुकार्पः सुधीरभूत् ।

स येषुखिक्कदूतस्य योद्धुमेरनुगोऽभवत् ॥५६९॥
युवै धर्मस्य चोत्कृष्टः सुखोपपत्तनवासिनः ॥
खिलीयसोमसङ्घस्य सोऽध्यक्षत्वे न्ययुज्यत ॥ ५६० ॥
यत्राशे वार्द्धकं प्राप्य येषुभक्तः सुखानसौ ।
तदानीं कर्तुमारेभे खिलीमनगमुत्तमः ॥ ५६१ ॥
तन्मध्ये मलुकार्योऽपि कृतो राजपदातिभिः ।
रौम्यस्य प्रशासितुः मार्गे विचारार्थमनीयत ॥ ५६२ ॥
तं दृष्ट्वा शासिता तर्हि प्रोक्ते खिलं निरक्षुत ।
यथा कृते विमोक्ष्यामि तामहं मन्यनाहिति ॥ ५६३ ॥
तच्छ्रुत्वा शासितुर्वाक्यं येषुभक्तः स मानवः ।
तदोऽप्यकुप्यत्तेनाशो निर्भयः प्रत्यभाषत ॥ ५६४ ॥

मलुकार्य उवाच ॥

यदशीति यावत् समा खिलं सेवितवानहम् ।
कदापि मामिकां हानिं न चकार स मत्तमि ॥ ५६५ ॥
योऽसौ स्वयं परिणतं मत्तमानस्ति मानवम् ।
कथं तमीश्वरं खीयं निन्दितुं शक्नुयामहम् ॥ ५६६ ॥

सत्यार्थवाच ॥

पुनस्तं तस्य धर्मस्य निरुत्तरं प्रचोदयन् ।
स रौम्यः शासिता तर्हि भीषणमेवमब्रवीत् ॥ ५६७ ॥

शासितोवाच ॥

सत्यार्थे पशवो वन्याः सन्ति येन त्वया मनः ।

परावर्त्तेत वर्हि त्वां निग्रहेष्यामि तद्भिषक् ॥ ५६८ ॥

सत्यार्थुवाच ॥

तच्छ्रुत्वा शासितुं वाच्यं पशुकार्यो भवद्वचः ।
अनस्यन् दारयेत्तोऽपि शिष्येभ्यः प्रत्यभाषत ॥ ५६९ ॥

पशुकार्य उवाच ॥

पशूनामाश्रयत्वेव, वयं कर्त्तापि सत्तराम् ।
मताद् मनः परावर्त्तं न स्वीकुर्मो ह्यसत्तरम् ॥ ५७० ॥
परन्त्वसाधुसंस्थानः साधुनश्च समाश्रयः ।
ईदृग् मनःपरावर्त्तः प्रशस्योऽस्ति न संशयः ॥ ५७१ ॥

सत्यार्थुवाच ॥

तादृक्चमुत्तरं श्रुत्वा पशुकार्यस्य शासिता ॥
दक्षस्यान्येन रूपेण भीषयन्निदमब्रवीत् ॥ ५७२ ॥

शासितोवाच ॥

पशूंश्चेदवमन्येथा मनसश्च निग्रहं चेत् ।
परावर्त्तं न कुर्वीथा दमिष्यामि तदाऽजिना ॥ ५७३ ॥

सत्यार्थुवाच ॥

चिन्वेहिकस्य दुःखस्य चक्रिणं खरमसौ ।
महात्मा पुनरच्युच्चैः शासितारमभाषत । ५७४ ॥

पशुकार्य उवाच ॥

त्वं यः पावनो दग्धा शीघ्रं निर्वाणमर्हति ।
तमेव यक्रिमहिष्य भर्त्सयत्यधुना भवान् ॥ ५७५ ॥

अमुष्य योऽभिषिञ्चेत् ग्राम्यताय दुरात्मनाम् ।
दण्डाय रक्षते वह्निस्तस्य तापं न बोधति ॥ ५७६ ॥
यदन्तु साधितं तेन कादम्बेन विषम्मद ।
आनीयतां तथा तावत् सर्वं यद्यवशीर्यते ॥ ५७७ ॥

सत्यार्थुवाच ॥

इत्याकुला प्रगल्भाला दुःखिताच सोऽभवत् ।
तदानन्दं प्रसादेन परिमूर्छं बभूव च ॥ ५७८ ॥
तथा तु तं महात्मानं खिन्नमन्तुमवाप्तवत् ।
विलोक्य ग्रासितं रौद्रः परमं विस्मयं ययौ ॥ ५७९ ॥
प्रोचेतु लोकसङ्घस्य सम्मुखे लोकलोऽब्रवत् ।
अहो खिलीयमानानां मन्त्रकार्यो जयीदिति ॥ ५८० ॥
तच्छ्रुत्वा घोषकेलोकं लोकाश्चान्य चिता सभे ।
अनिर्वार्येण रोषेण प्रोचेरेवमनादिषु ॥ ५८१ ॥

लोका ऊचुः ॥

आस्थाया* मुखरस्तेन खिलीयनामयं प्रिया ।
एवोऽस्मदीयदेवारिरेव वयं जिघांसति ॥ ५८२ ॥

सत्यार्थुवाच ॥

इत्युक्त्वा ते दुरात्मानः मन्त्रकार्यजिघांसवः ।
प्रबोदुस्तस्य घातार्थं केशरी मन्यवानिति ॥ ५८३ ॥

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* आस्थ इति यस्य देशस्य नाम ॥

किन्त्वतदिष्टमप्राप्य ते प्रोचैरनदन् पुनः ।
सजीवः पलुकार्योऽवक्रमिना दह्यतामिति ॥ ५८४ ॥
इत्युक्त्वा ते समे लोकाश्चितां निर्मातुमिच्छवः ।
वेगेन सर्वतो गीत्वा कर्मणिन्धनसंचयम् ॥ ५८५ ॥
बद्धस्तु सन्नसौ तस्मै पलुकार्यश्चितान्तिके ।
इत्थं हृदेव चित्तेन परमेश्वरमस्तुत ॥ ५८६ ॥

॥ पलुकार्य उवाच ॥

यस्य दारा त्वदुद्देशि तत्त्वज्ञानमवाप्नुम ।
धन्यस्य तस्य पुत्रस्य येषूषिस्तस्य हे शिवः ॥ ५८७ ॥
हे खर्दूतादिवर्गाणां प्रभोरस्य समस्य च ।
त्वदग्रे जीवतः साधुलोकस्य परमेश्वर ॥ ५८८ ॥
यस्माद् मामेवदाहार्हं साधिभाव्य मम पदम् । [कुरुष्व ॥
त्वां मा मन्यस्वयोग्यं तस्मात् त्वां संस्तौम्यहम् ॥ ५८९ ॥ चिभिः
येषूषिस्तस्य ते सूनो दारा मुक्तस्य यज्वनः ।
त्वां स्तौमि त्वां प्रशंसामि त्वां प्रणमे वयं परम् ॥ ५९० ॥

॥ सत्यार्जुवाच ॥

इत्यादिष्टे सखे तेन प्रोक्ते सिद्धारुजुना ॥
चिताग्निं तस्य दाहाय लोकाः प्रावलयन् मुहुः ॥ ५९१ ॥
परन्तु वह्निना साधोरस्पृष्टे सति भस्मनि ।
तं दग्धुमग्निकार्यार्थं समाहूतोऽसिनाऽवधीत् ॥ ५९२ ॥
भीमेनोऽपकृतं कर्तुमशक्तो युधिष्ठिरः ।

हतो वशेन दुष्टानां पद्मलोचनिवासभूत् ॥ ५९३ ॥
तं दृष्ट्वा यौवने कश्चिद् ऐरेयाभिधः सुधीः ।
तत्पश्चात् तस्य वृत्तान्तं निजग्रन्थेऽलिखत् ॥ ५९४ ॥
तस्याहमत्र सम्पूर्णं न वक्ष्यामि विस्तरम् ।
प्रासंगिकन्तु तत्सारमुद्धरिष्यामि सत्वरम् ॥ ५९५ ॥

ऐरेयाय उवाच ॥

तावत्ते प्राप्तवानस्मि पद्मकार्पस्य दर्शनम् ।
तत्कालिकस्य वृत्तान्तं सर्वं सुष्ठु जानाम्यहम् ॥ ५९६ ॥
स धन्यो नित्यमासीनो मम लोचनगोचरः ।
प्रकरेमि वक्तुमद्यापि तस्य भागस्य विस्तरम् ॥ ५९७ ॥
तदीयो वाहनाचार्यस्तस्य रूपस्य सदृशम् ।
लोकोत्तरं योहशांचासाद्युपदेशानमुच्चवत् ॥ ५९८ ॥
यथा च शिष्यशिष्येण सार्धं योहशिना निजम् ।
संवादं सोऽवग् अन्येन शिष्यप्रकृतेः सह ॥ ५९९ ॥
यथा शिष्यस्य पाप्मानां प्रकृतां प्रमुखाकुलम् ।
प्रभेराचार्यकर्मादेः स वृत्तान्तमकथयत् ॥ ६०० ॥
इत्यादिं तस्य तावत्ते पद्मकार्पस्य विस्तरम् ।
समागमेन वृद्धाऽहं संस्मरामि मुहुर्मुहुः ॥ ६०१ ॥
यद्यच्च वर्णयामास पद्मकार्पश्चरित्रवित् ।
प्राप्तावामनुयायीसीद् निखिलस्तस्य विस्तरः ॥ ६०२ ॥

सत्यार्थुवाच ॥

तादृशः कीर्त्तिमान् भूत्वा पशुकार्यः सुधीरसौ ।
एकां पत्रीं विविधिस्थान् द्वितीयान् प्रति नुन्नवान् ॥ ६०३ ॥
प्रलायां सा च यावन्त्यां भावायां रचिता लिपिः ।
परम्परागताऽद्यापि वर्त्तिनी पठते बुधैः ॥ ६०४ ॥
तस्यां लिपावदीर्घायां प्रसङ्गस्याभवे सति ।
मात्यायाद्युक्तशास्त्राणि नोद्दिश्यन्ते विशेषतः ॥ ६०५ ॥
यः श्रीयेशूक्तिसङ्गस्तु मात्यवाद्यैरधीयत ।
तन्मध्ये कानिचिदुच्यन्ते पशुकार्यलिपावपि ॥ ६०६ ॥
अन्यच्च यन्मतं शास्त्रे द्वितीये प्रतिपाद्यते ।
तत् सोपि पत्रकृद् मेने इति तल्लेखनात् स्फुटम् ॥ ६०७ ॥
शरीरं मानुषं धृत्वा येशूक्तिस्तो मृतां गते ।
तत्पापशुद्धये मृत्युं बुभुजे दण्डदारुणि ॥ ६०८ ॥
ततः पश्चात् समुत्थाप्य मृत्युलोकात् परेश्वरः ।
तेजः सिंहासनस्थाने स्वे पार्श्वे दक्षिणेऽदात् ॥ ६०९ ॥
पदार्थाश्चाखिलाः खर्गा भौमाश्चास्य वशीकृताः ।
स जीवतां मृतानाञ्च विचारायागमिष्यति ॥ ६१० ॥
इत्यादिना विशेषेण मूलशास्त्रानुसारिणा ।
स पत्रलेखकः प्रत्नो येशूक्तिसमवर्णयत् ॥ ६११ ॥
तथा च यन्मतं शास्त्रे द्वितीये दृश्यतेऽधुना ।
तत् तत्कालेऽपि विख्यातिं लोके प्रापेति बध्यते ॥ ६१२ ॥

यत् पौषं तस्य पत्नीत्वं जिज्ञिष्यीयाञ्जनान् प्रति ।
नम्रां स उद्दिश्यग्राह तस्य सारोऽयमुच्यते ॥ ६१३ ॥

पलुकार्य उवाच ॥

ज्ञानं धन्यस्य पौषस्य लोकमध्ये यशस्विनः ।
मया वा मादृशाऽन्येन वाऽनुगन्तुं न शक्यते ॥ ६१४ ॥
युष्मन्मध्ये स आगत्य कथां साक्षात् तदाप्तवान् ।
सम्यक् सनिश्चयश्चैव मतं सत्यमनिश्चयत् ॥ ६१५ ॥
स एवान्यत्र तिष्ठंश्च युष्मान् प्रत्यजिज्ञपीः ।
तासां विचारतो यूयं मते निष्ठामवाप्स्यथ ॥ ६१६ ॥

सत्यार्थुवाच ॥

यास्वान्यत्र स्थितान् लोकान् प्रति पौषोऽनुदज्ञपीः ।
तदुक्तीः काश्चिदप्यस्यां सोऽवतारितवान् किमो ॥ ६१७ ॥
अतः पौषीयपद्युक्तवाक्यानामवतारणात् ।
ताः पद्यः पलुकार्यस्य पार्श्वे आसन्निति स्फुटम् ॥ ६१८ ॥
अशीतिर्वत्सराः प्रायो येषां स्वर्गमनात्परम् ।
यदाऽतीयुस्तदा पाप्यनामा विद्वानजायत ॥ ६१९ ॥
स पाप्यः पञ्चसर्गाढ्यं प्रमुखाख्यप्रपञ्चनम् ।
इत्याख्याधारितं कश्चिदेकं ग्रन्थं प्रणीतवान् ॥ ६२० ॥
स ग्रन्थः साम्प्रतं कुत्रो वर्त्तमानो न विद्यते ।
प्रश्नैः कैश्चित्तु तद्वार्त्ता कथ्यते ग्रन्थकारिभिः ॥ ६२१ ॥
तैरन्यै ग्रन्थकारैश्च स्वग्रन्थेष्ववतारिताः ।

अल्पेऽशास्त्रस्य वर्तन्ते ग्राम्यग्रन्थस्य केचन ॥ ६२२ ॥
श्रीयेभ्यः खर्गवेः यस्मात् प्रायशोऽन्यत्तत्र ते ।
यत्तेते विदिते कश्चिद् विद्वान् यूसेबगामयः ॥ ६२३ ॥
असौ खिस्तीयमग्रन्थः पुस्तकानि सर्वतः ।
समास्यत् तच्चरित्राणां प्रबन्धञ्च प्रणीतवान् ॥ ६२४ ॥
पाप्यादिभिः कृता यस्मा लुप्ता ये सन्ति साम्प्रतम् ।
ते यूसेबस्य वेलायां कर्त्तमानाद्दाऽभवन् ॥ ६२५ ॥
प्रमाणं पूर्वकृतञ्च दिव्यान् खण्डान् बहूनसौ ।
तेभ्यः ग्रन्थेभ्य उद्धृत्य ग्रन्थे खस्मिन्नमेलयत् ॥ ६२६ ॥
तत्पत्रपुस्तकांशाक्तु यस्मिन्नन्तर्भवन्त्यमी ।
स यूसेबकृतो ग्रन्थः प्रचलत्यधुनावधि ॥ ६२७ ॥
यं पाप्यपुस्तकादंशं सोऽवतारितवान् निजे ।
ग्रन्थे तमंशमेतर्हि व्याकरोमि समासतः ॥ ६२८ ॥

यथा यूसेबावतारिते वाक्ये पाप्य उवाच ॥

वृद्धानां प्रमुखात् पूर्वं यद् निशम्य कदाचन ।
मुदा तद् ग्रन्थमध्यस्मिन् व्याकरिष्यामि साम्प्रतम् ॥ ६२९ ॥
ये सत्यं शिक्षमाणासः प्रभोः पार्श्वादिशिष्यकाः ।
आम्नाताः सीरियाभाषायुक्तान् जगाम हमिष्टवान् ॥ ६३० ॥
केनापि चेत्तु वृद्धानामनुमेन प्रकल्पितम् ।
वृद्धानां तर्हि वाक्यानि सदा तं एव वाक्यम् ॥ ६३१ ॥
किं वाक्यं यन्मिथ्या वोक्तं केनो वा विस्मारितम् ।

किं योगः किं विधिर्वा वा शास्त्रोक्तो वा बभाविरे ॥ ६३२ ॥
तथा योऽस्मिन्मात्यामी कोऽन्यो वाऽनुगः प्रभो ।
किं किं बभाविरे वाक्यमिति दृष्टमथा समम् ॥ ६३३ ॥ युग्मं ॥

सत्यार्थुवाच ॥

अत्रावधीयतां विद्वन्नमी सत्योदिता जनाः ।
येऽत्राक्रियादयः सप्त शिष्या येऽन्योऽभवन्निनाः ॥ ६३४ ॥
प्रभोस्तानयिमान् शिष्यावेष्टाऽपि स्वं वसौ ।
पाप्यस्तद्वृत्तिभिः सेन्द्रिदालसाय जवैः सह ॥ ६३५ ॥
तादृशः सप्तसैरन्यापो येषूपसम्बन्धिनीं कथाम् ।
यथातथं विनिश्चेतुं प्रमाणान्न संशयः ॥ ६३६ ॥
मात्यायमार्यो यथाशुद्धिमन् यदुवाच सः ।
तत्सारमत्र यूयेयमन्यादुदराज्यहम् ॥ ६३७ ॥

यथा ॥ पाप्य उवाच ॥

वृत्तान्तान् यावतः येषो वर्णयामास जनः ।
मार्कः सम्यक् विलिखेति स दृष्टो मामभावकम् ॥ ६३८ ॥
परमेवसौ परिज्ञाय औषिकस्य वर्णनं तत् ।
अनुक्रमेण यद्वानि यथेन समार्पयत् ॥ ६३९ ॥
स हि प्रभो न शुश्रूष न वा मत्याक्षिणे सकम् ।
अविकृत् किन्तु तत्पात् मेऽस्याकुपरोऽभवत् ॥ ६४० ॥
प्रमादः कोऽपि मार्कस्य न चक्रे स हि वाक्यन ।
यथा समाप्त वृत्तान्तांस्तथा ग्रन्थे निजेऽलिखत् ॥ ६४१ ॥

अहं यच्छ्रुतवानस्मि तदर्थं यथातथम् ।
यत्रोऽपयेयमित्येतत् स मार्गोऽवदधौ तदा ॥ ६४२ ॥
स्त्रीयोक्तौ* तु मात्याय: कृतवान् शास्त्रसंहिताम् ।
तदर्थव्याप्तिं लोका यथाशक्ति तु चक्रिरे ॥ ६४३ ॥

सत्याशुवाच ॥

मात्यायनिर्मितं यत्तु शास्त्रमद्यापि वर्त्तते ।
तद् यावन्त्यां कृतं वाच्यां न च वाच्यां यज्ञदिनाम् ॥ ६४४ ॥
अतः स्वयं स मात्यायो बुधोऽन्यो वा तदातनः ।
तं ग्रन्थं व्याकरोद् वाच्यां यावन्त्यामिति बुध्यते ॥ ६४५ ॥
एतर्हि यत्तु पाप्योक्तिदवमुद्धृतवानहम् ।
ततो येऽन्यदिशायां सन्धिताऽस्ति विरलता ॥ ६४६ ॥
श्रीयेष्वः स्वर्गतः पश्चात् प्राप्तो वर्षशते मते ।
युक्तीनगामको विद्वान् मध्यमामुरवर्त्तत ॥ ६४७ ॥
सत्यस्याग्वेषये सक्तः सक्तो नैवबाधधि ।
नानामतोपदेशाभ्यामनुक्तः क्रमशोऽभवत् ॥ ६४८ ॥
ग्रन्थे स्त्रीयशास्त्रस्य ज्ञानं प्राप्य सुधीरसौ ।
तद् एवं निश्चितं मत्वा सर्वत्र समाश्रयत् ॥ ६४९ ॥
असौ स्त्रीयशास्त्रोक्तमतप्रामाण्यसाधनात् ।
नानाप्रकारसंयुक्तान् कांश्चिद् ग्रन्थान् प्रचीतवान् ॥ ६५० ॥

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* या स्त्रीयेति कथ्यते सा यज्ञदिनां तदातनी भाषा ।

अत्यन्तेन तन्मध्ये केचिद्योगप्रवादिनः ।
अन्ये तु केचिदद्यापि सम्प्रदायप्रवर्तिनः ॥ ६५१ ॥
अद्यापि वर्त्तमानेषु तेषु सत्सु भूयसी ।
क्षिप्तीयमूलशास्त्रोक्तीरसानुदृश्यवान् सुधीः ॥ ६५२ ॥
अवांक्षु येन जानीयात् सम्प्रमेतस्य विस्तरम् ।
तदर्थं तस्य वाक्यानि व्याख्यास्यामि काचित् ॥ ६५३ ॥
कश्चिद् महाप्रयत्नाभ्यां येतां वृत्तान्तमुद्धरन् ।
स युक्तीनन्तयोः प्रश्नमुद्देशं कृतवानिमम् ॥ ६५४ ॥

यथा ॥ युक्तीव उवाच ॥

वे वेमूक्षिसम्बन्धिसर्वस्वाम्यवर्धयन् ।
त एवं शिक्षयामासुस्तेषु विश्वसिनो वयम् ॥ ६५५ ॥

पुनर्यथा ॥

अहं पित्रा मदीयेन सर्वमस्मि समर्पितम् ।
इत्यादि सोऽब्रवीद् येषुः सुसंवादे यथा कृतम् ॥ ६५६ ॥

सत्यार्थवाच ॥

भावं युक्तीनवाक्यस्य येन बोधेत् स्फुटं भवान् ।
तदर्थं व्याकृतिस्तस्य वक्ष्यमाणाऽवधीयताम् ॥ ६५७ ॥
येमूक्षिसेव मत् भावं मनुष्याणामसाधित ।
क्षिप्तीयाकृतस्य सन्देशम् एवाक्लेश्यमवाक्षिषुः ॥ ६५८ ॥
य एवाक्लेश्यशब्दस्तु भावनः कथितो मया ।
सुसंवादार्थकः सोऽस्ति संस्कृतोऽवनूदितः ॥ ६५९ ॥

तत्पश्चाद् येषु वृत्तान्तस्य [illegible] सर्वारे ।
ते यथाशक्ति तेनैव वाचा [illegible] ॥ ६६१ ॥
माध्यायाद्यैः प्रतीतानि [illegible] प्रमेयतः ।
तेनैवाङ्गेल्लान्देव [illegible] तदा जवैः ॥ ६६२ ॥
सुसंवादेतिशब्दस्य [illegible] व्याहृतिमिङ्गीम् ।
यथोऽन्यान्युदरिष्यामि युक्तीनस्य [illegible] ॥ ६६३ ॥
पुनः स्वस्वान्तरे येभ्यः काश्चिदन्यां समुद्दिशन् ।
सुसंवादाभिधान् [illegible] युक्तीनेऽसावजीर्णयत् ॥ ६६४ ॥

यथा ॥ युक्तीन उवाच ॥

यथेषु स्वप्रतीतेषु सुसमाचारनामसु ।
श्रीमेषूप्रेरिता दूता वाक्यमेतत् [illegible] ॥ ६६५ ॥

पुनर्यथा ॥

यान् येषूप्रेरिता दूतास्तदीयाश्वानुयायिनः ।
प्रबन्धान् [illegible] ॥ ६६६ ॥

सत्यार्थुनाथ ॥

सदा [illegible] सर्वाणि रविवासरे ।
सुसंवादा [illegible] ॥ ६६७ ॥
यस्तत्काले व्यवाहारि [illegible] ।
तं वर्णयन् स युक्तीन [illegible] ॥ ६६८ ॥

यथा ॥ युक्तीन उवाच ॥

श्रीमेषूप्रेरितै दूतैः [illegible] सर्वदा ।

अथावेशं निपद्यन्ते यत्र वाऽन्यवादिनाम् ॥ ६६८ ॥

समाप्ते तन्निकाठे तु तत्रान्योऽन्यसारिके ।

सदाचारार्थ आलिखी यथाऽभ्यक्षेत्र कथ्यते ॥ ६६९ ॥

सत्यार्थुवाच ॥

अतो येऽन्यसरिभ्यः सुप्रसिद्धाः आलिखित् ।

तदा युक्तीनुवेशायामवर्जन्ते ति सिद्धति ॥ ६७० ॥

सुसंवादाश्च ये तस्मात्तदा युक्तीनसन्निधौ ।

त एव नो च तद्भिन्नाः प्रवक्ष्यन्त्यधुनावधि ॥ ६७१ ॥

खपार्श्वस्थप्रबन्धेषु वा युक्तीनदधार सः ।

सुसंवादेषु ताः सर्वा दृश्यन्तेऽत्राधिवर्त्तिषु ॥ ६७२ ॥

सर्वान्तिमश्च यो यत्र खिलीयाममसंग्रहे ।

तस्योद्देशेऽपरं वाक्यं युक्तीनस्योत्तरार्थकम् ॥ ६७३ ॥

यथा ॥ युक्तीन उवाच ॥

श्रीखिलनुन्नटूबाऽनामेको येऽहिनामकः ।

भविष्यद्दर्शने खेन प्राप्ते आखेवकथीदित्यादि ॥ ६७४ ॥

सत्यार्थुवाच ॥

अन्यांस्तदातनान् क्रांत्वित् तत्राऽहं यथाकारान् ।

पूर्वोक्तस्यापरं वक्ष्ये ऐरेऽन्यस्य विस्तरम् ॥ ६७५ ॥

योऽहमेरनुमं स्वं प्रचुचार्यमसौ कथ ।

तारुण्ये दृष्टवाकाशीदिति पूर्वमवर्णयम् ॥ ६७६ ॥

श्रीयेष्वः स्वर्गतः प्रकात् प्राप्तो वर्षशते गते ।

सोऽजायतेति विद्वांसः किञ्चिद्वेदेन मन्वते ॥ ६७७ ॥
येषु तु मध्यमायुष्को भूत्वा सुदूनवर्त्तिनः ।
त्रिशीयशोकसंघस्य सोऽध्यक्षत्वमवाप्तवान् ॥ ६७८ ॥
मतानां स च सर्वेषां दृढोऽभूदवधारकः ।
इत्यब्रवीत् तमुद्दिश्य तर्त्तुस्त्वाशोऽकरो बुधः ॥ ६७९ ॥
ऐरेयायस्तसौ ग्रन्थं नानाऽसम्मतखण्डने ।
वाख्यां चकार यावन्यां पञ्चसप्तसमन्वितम् ॥ ६८० ॥
तस्मिंश्च यावने ग्रन्थे लुप्ते सत्यपि सम्प्रति ।
प्रज्ञा तद्व्याकृती रौम्यवाख्यामद्यापि तिष्ठति ॥ ६८१ ॥
मूलग्रन्थस्य चामुष्य यावनस्यापि केचन ।
खण्डा अद्यापि वर्त्तन्ते यूसेब्यादिभिरुद्धृताः ॥ ६८२ ॥
अथोऽहं खण्डवादस्य साधनार्थाय सम्प्रति ।
तद्ग्रन्थवर्त्तिनीरक्षीर्व्याकरिष्यामि काञ्चन ॥ ६८३ ॥
ऐरेयायस्य यद् वाक्यं मयाऽऽदौ व्याकरिष्यते ।
तद् यूसेब्येन यावन्यामुल्लावस्ति समुद्धृतम् ॥ ६८४ ॥
तद् वाक्यं यावने ग्रन्थे यूसेब्येन कृते स्वयम् ।
अहं विलोक्य तत्सारं व्याकरोमि यथामति ॥ ६८५ ॥

यथा ॥ यूसेब्योद्धृते खण्डे ऐरेयाय उवाच ॥

पौत्रः पैत्रस्य रोमायां सुसंवादप्रचारकाम् ।
यत्काले चक्रवृत्तस्य समवस्थोच्यते कथा ॥ ६८६ ॥
तस्मिन् काले हि मात्थायो मध्ये तिष्ठन् यज्ञदिनाम् ।

एकं तदीयभावाद्वा सुसंवादं प्रचीतवान् ॥ ६८७ ॥
शिष्यः पैजस्य मार्कण्डस्तथो विंशमवात् परम् ।
पैजेन कीर्त्तिताः सर्वा वार्त्ता ग्रन्थे समार्पयत् ॥ ६८८ ॥
तथाऽनुगस्य पौषस्य शूकः पौषेण भूतले ।
प्रचारितं सुसंवादमर्पयामास पुस्तके ॥ ६८९ ॥
ततः पश्चात् सुसंवादमेकिसाख्ये पुरे वसन् ।
प्रादुश्चकार योऽद्भिः प्रभोः शिष्यः शिवः स्वयम् ॥ ६९० ॥

सत्यार्थुवाच ॥

पुरा स यावनो ग्रन्थ ऐरेबायकृतोऽलुपत् ।
तद्यातिस्तु रौम्योक्तावद्याप्यस्तीत्यमन्नवम् ॥ ६९१ ॥
तस्याश्च रौम्यभाषीवद्याप्तौ विविधः स्फुटः ।
द्वितीयमूलशाखाभामुद्देशः क्रियते मुहुः ॥ ६९२ ॥
मार्को यथाह मात्थायो वेति निर्देशपूर्वकम् ।
सुसंवादोक्तिवाहुल्यं तद्ग्रन्थेऽस्ति समुद्धृतम् ॥ ६९३ ॥
सुसंवादाश्च येऽतिक्लृप्तैरेकायस्य सन्निधौ ।
त एवाद्यापि नः पार्श्वे वर्त्तन्तेऽत्र न संशयः ॥ ६९४ ॥
यतो यो यः सुसंवादः कथ्यते तत्र पुस्तके ।
तत्तद्विशेषनिर्देशः क्रियते ग्रन्थकारिका ॥ ६९५ ॥
विशेषतस्तु सूत्रोक्तसुसंवादस्य वर्णनम् ।
तदर्थविस्तरश्चैव तत्र ग्रन्थे विलोक्यते ॥ ६९६ ॥
तत्रापि यादृशं यस्य सुसंवादस्य सोऽवदत् ।

विशेषं तस्य तादृश एव सम्प्रति दृश्यते ॥ ६९७ ॥
प्रबन्धः पञ्चमो योऽस्ति खिस्तीयागमसंग्रहे ।
चरित्रं खिस्तदूतानां तस्मिन्नाहेत्यवादिषम् ॥ ६९८ ॥
लूकश्च यस्तृतीयस्य सुसंवादस्य कारकः ।
तं ग्रन्थमप्यसावेव चकारेति सदा स्मृतम् ॥ ६९९ ॥
असौ ग्रन्थस्तु तच्छ्रोतॄदैरेनायस्य सन्निधौ ।
तदा लूकश्च तत्कर्त्ता सममागीति सुस्फुटम् ॥ ७०० ॥
ऐरेनायो हि तच्छास्त्रादुद्धृता भूयसीः कथाः ।
स्वादपुष्टये स्वीयग्रन्थमध्ये समक्षिपत् ॥ ७०१ ॥
यथा लूकोक्तमित्यादिवाक्यै र्निर्दिश्य भूरिभिः ।
लूकं तच्छास्त्रकर्त्तारमैरेनायोऽवदत् स्फुटम् ॥ ७०२ ॥
पौलश्च यानि पत्राणि स्वशिष्यान् प्रति नुन्नवान् ।
तन्मध्ये द्वादशोच्यन्ते ऐरेनायेन भूरिशः ॥ ७०३ ॥
किन्त्वस्य विस्तरो येन न भवेत् क्लेशदायकः ।
तदर्थं द्वे स्थले तस्माद् ग्रन्थाद् नेष्यामि केवलम् ॥ ७०४ ॥
नुन्नं पौलेन रोमाख्यां प्रति खिस्तीयमण्डलीम् ।
पत्रं समुद्दिशन्नेवमैरेनायोऽब्रवीत् स्फुटम् ॥ ७०५ ॥

यथा ॥ ऐरेनाय उवाच ॥

पौलस्तद् व्याकरोद् रोम्यान् प्रति लोकान् लिपिं
लिखन्नित्यादिना ॥

सत्यार्थुवाच ॥

ये पौत्रः स्वान् करिष्यीयान् मिथ्यान् प्रत्यक्षिलक्षिपी ।
तदेकामुद्दिश्यैवमैरेबायोऽब्रवीत् पुनः ॥ ७०६ ॥

यथा ॥ ऐरेबाय उवाच ॥

तदेव सुस्फुटं पौत्रः प्रतिपादितवान् निजे । [७०७ ॥
यत्रे लोकान् करिष्यीयान् प्रति गुप्ते ब्रुवन्निदमित्यादिना ॥

सत्यार्थुवाच॥

किञ्चैतत्सर्वशास्त्रोक्ती निजवादोपयोगिनीः ।
प्रामाणिकीश्च मेनेऽसावैरेबायः समुद्धरन् ॥ ७०८ ॥
तेषाञ्चापौरुषेयत्वं शास्त्राणां सोऽप्यमन्यत ।
तानीश्वरीयशास्त्राणि ब्रुवन् ग्रन्थे निजे क्वचित् ॥ ७०९ ॥
अतः प्रामाण्यमेतेषां सच्छास्त्राणां तदातनी ।
खिस्तीयमण्डली मेन इति स्पष्टं प्रतीयते ॥ ७१० ॥
खिस्तीयशास्त्रकारेभ्यो भिन्नान् यान् विदुषोऽब्रवम् ।
ऐरेबायेन ते प्राय उद्दिश्यन्ते समे स्फुटम् ॥ ७११ ॥
स क्रोमत्याप्युस्तीनपलुकार्पान् मया स्मृतान् ।
समुद्दिश्य तद्ग्रन्थवर्त्तुस्तीयद्वारं च ॥ ७१२ ॥
प्रोक्तास्ते तर्हि चत्वारः खिस्तीया ग्रन्थकारिणः ।
ऐरेबायस्य कालात्प्रागवर्त्तन्तेति सिद्ध्यति ॥ ७१३ ॥
ऐरेबायेन यच्चक्रे पलुकार्पस्य वर्णनम् ।
तत् पूर्वमुक्तवानस्मि पलुकार्पं समुद्दिशन् ॥ ७१४ ॥

स ग्रन्थकृत्तु यत् प्रोक्तां पलुकार्यकृतां लिपिम् ।
समुद्दिश्याह तन्मात्रमत्र वक्ष्यामि सम्प्रति ॥ ७१५ ॥

यथा ॥ ऐरेयाय उवाच ॥

एका च सप्तमा पत्री पलुकार्यस्य वर्त्तते ।
लिलिप्यिवासिनो लोकान् प्रति सा लिखिताऽभवत् ॥ ७१६ ॥
ततो जिज्ञासवो लोकाः परिज्ञायपरायणाः ।
तच्छ्रुतां शक्नुयु र्ज्ञातुं सम्मतस्य च विस्तरम् ॥ ७१७ ॥

सत्यार्थुवाच ॥

मयाऽपां क्षेमदादीनां विषये यत्तु सोऽलिखत् ।
अत्यन्तविस्तराद् बिभ्यद् अत्र तन्नोद्धराम्यहम् ॥ ७१८ ॥
ऐरेयायात् परं भूतान् कांश्चिद् ग्रन्थकृतोऽपरान् ।
विहाय क्षेमदाख्यस्य वार्त्तां वक्ष्यामि धीमतः ॥ ७१९ ॥
मदुक्तात् क्षेमतः पूर्वादितरस्तु स बुध्यताम् ।
स चाषेक्षन्त्रियावासी क्षेमदित्यभिधीयते ॥ ७२० ॥
श्रीयेष्वः स्वर्गतेः पश्चाद् वीते वच्छ्रधिके शते ।
वर्षाणां तर्ह्यसौ विद्वान् मध्यमायुरवर्त्तत ॥ ७२१ ॥
खिस्तीयधर्मसम्बन्धे बहून् ग्रन्थांश्च सोऽलिखत् ।
तेषां मध्ये तु चत्वारः प्रचलन्त्यधुनावधि ॥ ७२२ ॥
पाण्डित्यात् सद्गुणेभ्यश्च सुविख्यातः सुधीरसौ ।
खस्मात् पश्चाद्भवैः प्रत्नै र्ग्रन्थकारैः प्रशस्यते ॥ ७२३ ॥
अथो खिस्तीयशास्त्राणां यमुद्देशमसौ बुधः ।

स्वग्रन्थेष्वकरोत् तस्य सारं वक्ष्यामि सम्प्रति ॥ ७२४ ॥
मुक्तिं स्मर्यते तेन सुसंवादचतुष्टयम् ।
तदुक्तिसञ्चयस्तस्य ग्रन्थेषूद्धियतेऽपि च ॥ ७२५ ॥
तत्कर्त्तारश्च ये ख्याताः सदा माध्यायपूर्वकाः ।
सर्वे त एव तेनापि तत्कर्त्तृत्वेन कीर्त्तिताः ॥ ७२६ ॥
लूकश्च खिस्तदूतानां यच्चरित्रं प्रचीतवान् ।
अदोऽपि भूरिशस्तेन स्मर्यते ग्रन्थकारिणा ॥ ७२७ ॥
पौलश्च याः स्वशिष्याणां शिक्षायाश्चिखलिपीः ।
तन्मध्ये क्षोमता तेन संस्मर्यन्ते त्रयोदश ॥ ७२८ ॥
किञ्च खिस्तीयशास्त्राणां मदुक्तानामसावपि ।
अपौरुषेयतां मेने इति स्पष्टं प्रकाशते ॥ ७२९ ॥
यतः स तानि शास्त्राणि पवित्राण्यैश्वराणि च ।
खिस्तेश्वरीयनिःश्वासभवानीति प्रशंसति ॥ ७३० ॥
अथो सदातनान् कांश्चिदपरान् ग्रन्थकारिणः ।
त्यजन् किञ्चित् करिष्यामि तत्तुल्यानस्य वर्णनम् ॥ ७३१ ॥
स सप्तत्यधिकेऽब्दानां शतके विगते सति ।
श्रीयेष्वः स्वर्गमात् पश्चाद् मध्यमायुरविद्यत ॥ ७३२ ॥
भूखण्डे सोऽपि काभिख्ये कर्थागाख्ये च पत्तने ।
जज्ञे खिस्तीयधर्मस्य सेवको विविदेऽपि च ॥ ७३३ ॥
स ग्रन्थकारिभी रौम्यै र्यवनैश्च कृतान् बहून् ।
पठित्वा विविधान् ग्रन्थान् नानापाण्डित्यभागभूत् ॥ ७३४ ॥

स खिस्तीयस्य धर्मस्य पोषणाय च तत्परः ।
नानाप्रस्तावकान् ग्रन्थांस्तदुद्देशे प्रणीतवान् ॥ ७३५ ॥
खिस्तीयमूलशास्त्राणि संस्मरन् यदसौ सुधीः ।
ग्रन्थेषु खसृतेष्वाह तस्य सारोऽयमुच्यते ॥ ७३६ ॥

यथा । तर्तुल्याय उवाच ॥

प्रभुर्येभ्यः सुसंवादप्रचारं स्वयमार्पयत् ।
ते तेषामनुगास्तैव सुसंवादानकुर्वत ॥ ७३७ ॥
दूतौ योहन्निमात्थायावस्थान् शिष्यतो मतम् ।
दूतानामनुगौ मार्को लूकस्तादिशतः पुनः ॥ ७३८ ॥

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यं वादं सोऽकरोत् सर्वं सुसंवादान् समुद्दिशन् ।
तस्याच विस्तराद् भीत्वा न करिष्यामि वर्णनम् ॥ ७३९ ॥
किन्त्वस्य विस्तरेणाणं तेन प्रायः समानि हि ।
खिस्तीयमूलशास्त्राणि संसर्यन्ते विशेषतः ॥ ७४० ॥
किन्त्वेषां सर्वशास्त्राणां मदुक्तानामसौ सुधीः ।
अपौरुषेयतां मेने इति सिद्धं तदुक्तिभिः ॥ ७४१ ॥
अन्यं तदाभुवां त्यक्त्वा निकरं ग्रन्थकारिणाम् ।
विज्ञस्य वर्णनं किञ्चित् करोम्योरिगिनेर् अथ ॥ ७४२ ॥
श्रीयेश्वः स्वर्गतेः पश्चात् प्रायः सार्द्धशतं यदा ।
वर्षाणां व्यत्यगात् तर्हि प्रोक्तो विद्वानजायत ॥ ७४३ ॥
पश्चाद् ओरिगिनौ तस्मिंस्तदग्रे सति तत्पिता ।

खिस्तीयधर्ममन्तृत्वाद् दक्षितो बुभुजे क्षतिम् ॥ ७४४ ॥
बाल्येऽपि तत्त्वजिज्ञासुः सूक्ष्मबुद्धिश्च सन्नसौ ।
नानाशास्त्राणि तारुण्ये पठित्वा पण्डितोऽभवत् ॥ ७४५ ॥
असौ युवा पुरे तिष्ठंस्तदाऽलेक्षन्द्रियाभिधे ।
खिस्तीयमार्गजिज्ञासूंस्तोषान् पाठालयेऽग्रिषत् ॥ ७४६ ॥
यदा तद्देविभिः क्रूरैः खिस्तीयानामुपद्रवः ।
पुनः प्रचक्रमे कर्त्तुं तदा सोऽपि न्यपीड्यत ॥ ७४७ ॥
कारावद्धोऽपि घोरैश्च पीडनैरर्हितश्च सन् ।
स्वधर्मे निश्चलस्तावीश्वरे विश्वसन्नसौ ॥ ७४८ ॥
सदा खिस्तीयधर्मस्य पोषणे व्याकुलौ च सः ।
व्यापारी संस्तदुद्देशे बहून् ग्रन्थान् प्रणीतवान् ॥ ७४९ ॥
तन्मध्ये भूरयो ग्रन्थाः कालग्रासात् पुराऽलुपन् ।
अन्ये तद्यापि वर्त्तन्ते निपठ्यन्ते च पण्डितैः ॥ ७५० ॥
आसीत् खिस्तीयधर्मस्य वैरी केल्साभिधः पुरा ।
स ग्रन्थं तस्य धर्मस्य खण्डनाय लिलेख च ॥ ७५१ ॥
तदीयमुत्तरं विज्ञो लिखित्वारिमिलिस्वसौ ॥
खिस्तीयमतसंगाढ्ये ग्रन्थे धर्ममतिष्ठिपत् ॥ ७५२ ॥
वाख्यां कृतश्च यावन्त्यां स ग्रन्थोऽद्यापि वर्त्तते ।
चिरन्तैः पण्डितैश्चासौ नवीनैश्च प्रशस्यते ॥ ७५३ ॥
वृद्धिं खिस्तीयधर्मस्य तस्मिन् ग्रन्थे स वर्धयन् ।
यदाह तस्य सारांशमत्र स्थाने वदाम्यहम् ॥ ७५४ ॥

यथा ॥ ओरिगिखिरुवाच ॥

पुरा खिस्तीयधर्मस्य विस्तृतिं मेदिनीतले ।
बलच्छलादिभिर्विघ्नैरसंख्यैः प्रत्यरुध्यत ॥ ७५५ ॥
किन्त्वीश्वरस्य साहाय्याद् वृद्धिं प्राप्योत्तरोत्तरम् ।
अविघ्नेनाधुना लोके स सर्वत्र प्रसार्यते ॥ ७५६ ॥
मनुष्याः सर्ववंशीयास्तेन धर्मेण सद्गतिम् ।
प्राप्ता भवेयुरित्येतदिच्छवान् परमेश्वरः ॥ ७५७ ॥
अतः खिस्तीयलोकानामपकाराय मत्वराः ।
अन्यैः प्रकल्पिता मार्गा भ्रमा मोघाश्च जज्ञिरे ॥ ७५८ ॥
तत्पीडनाय यावच्च चेतिरे भूभृदादयः ।
तदीया तावती वृद्धिः प्रक्रमस्य महानभूत् ॥ ७५९ ॥

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खिस्तीयमूलशास्त्राणां विषये यदसौ सुधीः ।
स्वग्रन्थेष्वाह तत्साम्प्रतं स्थाने ब्रवीम्यथ ॥ ७६० ॥
खिस्तीयमण्डलाख्याने प्रोक्तयूसेब्यनिर्मिते ।
अमुष्यौरिगिनेरुक्तिं वक्ष्यमाणाऽवतार्यते ॥ ७६१ ॥
यथा । यूसेब्यरचितखिस्तीयमण्डलीचरित्रविषयकप्रबन्धाद्-
धृते वाक्येऽऽर्थत ओरिगिखिरुवाच ॥
ये चत्वारः सुसंवादाः केवलाः सर्वदेशजैः ।
खिस्तीयैः सम्मतास्तेषामेतदैतिह्यमाप्रवम् ॥ ७६२ ॥
ओयेषुखिस्तदूतेन माथ्यायेन तदादिमम् ।

अहर्दिनां कृते वाग्भिर्मीमांसायामरच्यत ॥ ७६३ ॥

द्वितीयं यत्तु तन्मध्ये तद् मार्क्षेव व्यरच्यत ।

पैशो यद् वर्णयामास तत् स ग्रन्थे समग्रहीत् ॥ ७६४ ॥

तृतीयो यः सुसंवादो यच्च पैशः प्रशंसति ।

तमन्यवंशशिष्याणां कृते सूक्ष्मः प्रणीतवान् ॥ ७६५ ॥

यच्चान्तिमः सुसंवादः सोऽस्ति योऽहर्निशा कृतः ॥ ७६६ ॥

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लुप्तस्य चित्तदूतस्य यच्चरित्रमजग्रथत् ।

तदप्योरिगिरिः स्वेषु ग्रन्थेषूल्लिखितान् क्वचित् ॥ ७६७ ॥

यथोक्तवानयो विद्वान् पत्रीः पौलस्तताः सारन् ।

एतर्हि तस्य सारांशं व्याकरोमि समासतः ॥ ७६८ ॥

क्वचित् स खलते कोऽसत्तत्प्रत्यस्य खण्डने ।

अमुं सम्बोधयन्नाह पौलपत्रीः समुद्दिशन् ॥ ७६९ ॥

यथा । ओरिगिरिरुवाच ॥

यः पौलस्तानि वाक्यानि प्रोक्तवांस्तस्य पत्रिकाः ।

भवान् आदाय तत्सारं स्वयं व्याकर्तुमर्हति ॥ ७७० ॥

स.ग्र लिपीः कलस्सीयान् फिलिप्पीयादिकान् प्रति ।

लिखेत्र तत्तदुक्तीनां भवांस्तात्पर्यमीक्षताम् ॥ ७७१ ॥

यः कोऽपि तल्लिपीः सम्यग् मनो युक्त्वा पठेज्जनः ।

स तासां लेखितुर्बुद्धिं चमत्कारेव मंस्यते ॥ ७७२ ॥

तथा त्वसौ चमत्कारं न कुर्याद् यदि वाठकः ।

तदा स्वयं स मूर्खत्वात् परिहास्यो भविष्यति ॥ ७७३ ॥

सत्यार्थ्युवाच ॥

असौ चौरिगिरिर्विद्वान् क्षिप्तीयाममसंग्रहम्।
अपौरुषेयमभ्यासीदिति भाति तदुक्तिभिः ॥ ७७४ ॥
परन्त्वसौ तदुद्देशे यद्यदाह मुहुर्मुहुः।
तन्मध्ये विस्तराद् भीत्वा नोद्धरामि किमप्यहम् ॥ ७७५ ॥
अथोऽत्र विश्रुतान् कांश्चिद् ग्रन्थकारांस्तदातनान्।
त्यजन् किञ्चित् करिष्यामि कुप्रियाख्यस्य वर्णनम् ॥ ७७६ ॥
देशेऽप्रिकाभिधे जन्म गृहीत्वाऽसौ सुधीवरः।
साहित्यपाठको भूत्वा लोके विख्यातिमाप्तवान् ॥ ७७७ ॥
आदौ क्षिप्तीयधर्मस्य मन्ता नासीत् स यौवने।
ततः पश्चात्त्वभूद् भक्तस्तस्य धर्मस्य सेवकः ॥ ७७८ ॥
श्रीयेष्वः स्वर्गमात् पश्चाद् वर्षाणां द्वादशाधिके।
शतद्वये गते प्रायः स येष्वोऽनुचरोऽभवत् ॥ ७७९ ॥
क्षिप्तीयग्रन्थको भूत्वा शेषे कर्थागवर्त्तिनः।
क्षिप्तीयलोकसंघस्य सोऽध्यक्षत्वे न्ययुज्यत ॥ ७८० ॥
नवात्मा सन्नसौ पूर्वं तत् पदं नेष्टवान् स्वयम्।
साधारणास्तु तं लोका वन्नु नानागुणैः प्रियम् ॥ ७८१ ॥
पुनः सामान्यलोकास्तु ग्राम्यतारश्च रोमिकः।
क्षिप्तीयद्रोहिणो भूत्वा नाना चक्रुरपद्रवम् ॥ ७८२ ॥
खमिथ्यादेवतासक्ताः सामान्यास्तत्रवासिनः।

लोकाः खिलीवनेतारं कुप्रियाख्यं तदाऽवदन् ॥ ७८३ ॥
लीलागारे स सिंहेन दार्व्यां निक्षिप्यतामिति ।
उच्चैःस्वरैरमी क्रूराः प्राबदंस्तन्निवासिनः ॥ ७८४ ॥
एकस्यां बाधिताः पुर्य्यां यूयं यात पुरान्तरम् ।
इति स्वाननुगान् येषूः समादिशत् स्वयं पुरा ॥ ७८५ ॥
तच्छास्त्रोक्तानुसारेण कुप्रियाख्यो निजाद् गृहात् ।
पलाय्यान्यत्र गत्वा च मुमुक्षासोऽवसत् क्वचित् ॥ ७८६ ॥
स तत्र गोपने मासान् स्थित्वा प्रावचतुर्दशं ।
खिलीयदेविकां दोहे निहत्ते गृहमाययत् ॥ ७८७ ॥
तत्काले दौर्भ्यसाम्राज्ये महामारी बभूव तु ।
वार्धागमपत्तने लोकास्तदा मनुज भूरयः ॥ ७८८ ॥
ये तत्र न्यवसन् सर्वे मिथ्यादेवार्चका जनाः ।
मुमूर्षवो स्वबन्धूनां सेवां ते तत्यजुर्भयात् ॥ ७८९ ॥
पुरी शवैः प्रतोलीषु पतितैः पर्य्यपूर्य्यत ।
श्मशाने तन्निधानाय नासीत् कस्यापि साहसम् ॥ ७९० ॥
तद् घोरं दृश्यमालोक्य कुप्रियाख्यस्तु निर्भयः ।
खिलीयान् संसदे सर्वानाश्रयैवमबोधयत् ॥ ७९१ ॥

कुप्रियाख्य उवाच ॥

दया दीनेषु कर्त्तव्या यथा शास्त्रे प्रदिश्यते ।
दयाधर्मेण सिद्धेन परमेशः प्रसीदति ॥ ७९२ ॥
येत् स्वान् सधर्मणो लोकान् केवलांस्तूपकुर्महे ।

तदा वयं महाधर्मं नाचरामश्चमत्करम् ॥ ७९३ ॥
मिथ्यादेवार्चकादिभ्यो योऽधिकं किञ्चिदाचरेत् ।
स एव केवलः सिद्धो भवितुं प्रभुयाज्जनः ॥ ७९४ ॥
आत्मानं यो जनः सूनुं परमेशस्य भावते ।
पितुर्निदर्शनं स्वस्य कुतो नानुकरोति सः ॥ ७९५ ॥
सतां हिताय लोकानामसतां च स ईश्वरः ।
अम्भोदै र्वर्षयत्यम्बु सूर्यमुद्गमयत्यपि ॥ ७९६ ॥
आचारं कर्तुमर्हामः खसुजन्मानुसारिणम् ।
ये ईश्वरात् पुनर्जाता जन्मानर्हा न सन्ति ते ॥ ७९७ ॥

सत्यार्थुवाच ॥

इत्यादिनोपदेशेन तदीयेन प्रचोदिताः ।
तच्छ्रोतारोऽखिलास्तर्हि प्राहरन् धर्मकर्मणि ॥ ७९८ ॥
धनं व्यश्राणयन् श्रीला दरिद्राः परिश्रमुः ।
पुरी च तत्कृते यत्नैः शवेभ्यः पर्यशोधयत ॥ ७९९ ॥
स्त्रीयानाञ्च तादृक्षा दयया शौर्यमुक्तया ।
मार्याः प्रवर्द्धनाल्लोकाः प्रारक्षन्त पुरस्थिताः ॥ ८०० ॥
ततः शासितृभी रौम्यैः स्त्रीयां मद्धलीं प्रति ।
महानुपद्रवो भूयस्तत्र कर्तुं प्रचक्रमे ॥ ८०१ ॥
मदुक्ते सज्जने तस्मिन् कुप्रियाणे तु शासितुः ।
रौम्यस्य पार्श्वमानीते सत्यसौ शासिताऽब्रवीत् ॥ ८०२ ॥

पतञ्जनामा शासितोवाच ॥

रोमीयं ये जना धर्मं नानुतिष्ठन्ति साम्प्रतम् ।
तैः सोऽनुष्ठीयतामित्थं सर्वाडीरितशासनम् ॥ ८०३ ॥
यतोऽहं तावकं नाम पृष्टवानस्मि सम्प्रति ।
तया प्रत्युत्तरं तर्हि मह्यं किं नु प्रदीयते ॥ ८०४ ॥

सत्यार्थुवाच ॥

अमुष्य शासितुः प्रश्नमिममाकर्ण्य निर्भयः ।
सद्धर्मे निश्चलस्तिष्ठन् कुप्रियाखोऽभ्यभाषत ॥ ८०५ ॥

कुप्रियाख उवाच ॥

द्वितीयमस्त्यधाध्यक्षः द्वितीयः स्वयमस्म्यहम् ।
एकस्मादीश्वरात् सत्यादन्यागीशान् न वेद्मि च ॥ ८०६ ॥
इमं परेश्वरं सर्वे वयं सेवामहे सदा ।
तस्मात् क्षेमं स्वमन्वीयं सर्वाजस्यार्थयामहे ॥ ८०७ ॥

सत्यार्थुवाच ॥

स्वस्मिन् धर्मे स्थिरस्तिष्ठन् कुप्रियाखो महामनाः ।
तदा रौम्येण शासिना स्वदेशाद् निरवास्यत ॥ ८०८ ॥
ग्रेवे स्वमागतो गेहं धृतः संघ पदातिभिः ।
रौम्यस्य शासितुः पार्श्वं पुनर्निन्ये स सज्जनः ॥ ८०९ ॥
यदा स शासितुर्गेहमायवौ व्यूहसंयुतः ।
तदा तं शासिताऽपृच्छत् कुप्रियाखोऽसि नन्विति ॥ ८१० ॥
स प्रोचे सोऽहमस्मीति तच्छ्रुत्वा शासिताऽब्रवीत् ।

त्वं देवता यजस्वेति शिष्यसेऽधीश्वराज्ञया ॥ ८११ ॥
तच्छ्रुत्वा कुप्रियाख्यस्तु न करोमीत्यभाषत ।
दयित्वा शासिता प्रोचे स्वहितं चिन्तयेरिति ॥ ८१२ ॥
हितार्थं शासितुर्वाक्यं तदाकर्ण्याचलात्मकः ।
भीमाद् मृत्योर्न भीतोऽपि कुप्रियाख्यमभाषत ॥ ८१३ ॥

कुप्रियाख्य उवाच ॥

यत्कृत्यै त्वं प्रदिष्टोऽसि तत्कार्यं क्रियतां त्वया ।
परामर्शास्पदं नास्ति विषये तादृशे स्फुटे ॥ ८१४ ॥

सत्यार्थ्युवाच ॥

तदा स्वमन्त्रिभिः सार्द्धं समालप्य स शासिता ।
वाक्यैरेतादृशैः प्रोचे कुप्रियाख्यमभाषत ॥ ८१५ ॥

गालर्व्यनामा शासितोवाच ॥

देवानां संशिरस्कारी चिरं जीवितवानसि ।
स्वमन्त्रे कुत्सितेऽनेके संगिनश्च त्वया हताः ॥ ८१६ ॥

सत्यार्थ्युवाच ॥

इत्युक्त्वा सोऽपठीद् दण्डशासनं पत्रिकार्पितं ।
खड्गेन कुप्रियाख्यस्य प्राणदण्डो भवत्विति ॥ ८१७ ॥
तां श्रुत्वा शिष्टिमन्त्याख्यां कुप्रियाख्यस्तु तुष्टवान् ।
परेश्वरस्य धन्योऽस्मि भवत्वित्यमभाषत ॥ ८१८ ॥
ततो येऽभूवते मृत्युं बुभुक्षुः सन्नसौ मुदा ।
विस्तीर्णं क्षेत्रमानायि बहुपादपवेष्टितम् ॥ ८१९ ॥

तदा तस्मिन् स्थले व्यूहैराकीर्णे सति भूरयः।
लोकास्तरून् समारोहन्नवसानदिदृक्षया ॥ ८२० ॥
तथा लोकेषु पश्यत्सु परितःस्थेषु भूरिषु।
महात्मा कुप्रियाखोऽसौ छिन्नमूर्द्धा तनुं जहौ ॥ ८२१ ॥
धर्मं स्वं प्राप्तनं त्यक्त्वा खिस्तीयत्वावलम्ब्य सः।
लोकानभुंक्त स्वर्युच्च परलोकसुभाश्रया ॥ ८२२ ॥
तान् लोकान् यत्कृतेऽभुंक्त तत् खिस्तीयमसौ मतम्।
तथं दृष्टैः प्रमाणैश्च सिद्धं मेने न संशयः ॥ ८२३ ॥
तादृशः सन्नसौ साधु बुद्धिमान् पण्डितोऽपि च।
खिस्तीयधर्मसम्बन्धे कांश्चिद् ग्रन्थान् प्रणीतवान् ॥ ८२४ ॥
स याच्च स्वानि मिथ्यानि प्रति नानाऽखिस्तिपीः।
तन्मध्येऽद्यापि कासाञ्चिद् वर्त्तमानोऽस्ति संग्रहः ॥ ८२५ ॥
सुसंवादादिशास्त्राणि खिस्तीयानि स्मरन् स यत्।
सत्यत्वेऽन्वाह तत्सारं किञ्चिन्मात्रं ब्रवीम्यथ ॥ ८२६ ॥
स रूपकं प्रयुञ्जानः क्वचित् खिस्तीयमण्डलीम्।
वाटीमिव स्मरन्नेतदर्थतो वाक्यमब्रवीत् ॥ ८२७ ॥

यथा ॥ कुप्रियाख उवाच ॥

खिस्तीयमण्डली वाट्याः सदृशी फलदांस्तरून्।
दधाति स्वीयभित्त्यन्तः फलहीनांस्तु छिन्नति ॥ ८२८ ॥
चतुर्भिः पादपानेतान् सा स्रोतोभिः प्रसिञ्चति।
चतुर्भिः सुसमाचारै स्तद्वारेण प्रसाददा ॥ ८२९ ॥

सत्यार्थ्युवाच ॥

बभीरव पौषखिष्युक्तीरवतारितवानसौ ।

खिस्वेकमात्रमत्राहमुद्धरामि निदर्शनम् ॥ ८३० ॥

यथा ॥ कुप्रियाख उवाच ॥

खेषां न खामिनो यूयमित्याधारोपदेशृषु ।

खपत्रेष्वब्रवीत् पौख आदेशानैश्वरान् ददत् ॥ ८३१ ॥

सत्यार्थ्युवाच ॥

तस्मादनन्तरं त्वन्ये खिस्लीया ग्रन्थकारिखः ।

क्रमेख भिन्नदेशीया दिवनुस्यादयोऽभवन् ॥ ८३२ ॥

ग्रन्थेषु खप्रणीतेषु ते प्रसंगानुसारतः ।

कश्चित् खिस्लीयशास्त्राणामुद्देशं क्वचिदूचिर ॥ ८३३ ॥

परन्तु विस्तराद् भीता तेषां चर्चां त्यजन्नहम् ।

पूर्वोक्तस्याधिकां काञ्चिद् यूसेब्यस्य कथां ब्रुवे ॥ ८३४ ॥

श्रीयेश्वः स्वर्गतेः पश्चात् प्रायः सार्द्धशतद्वये ।

वर्षाणां विगते विद्वानसौ जज्ञे सुविश्रुतः ॥ ८३५ ॥

भूत्वा च मध्यमायुष्कः कैसरैयानिवासिनः ।

खिस्लीयलोकसङ्घस्य सोऽध्यक्षत्वे न्ययुज्यत ॥ ८३६ ॥

अनेकरूपविद्यायां निपुणः सन्नसौ सुधीः ।

नानाप्रस्तावकान् ग्रन्थान् स्वयं भूरीन् प्रणीतवान् ॥ ८३७ ॥

तन्मध्ये केचन ग्रन्था यावन्तो रचिता मिरि ।

अद्यापि वर्त्तिनः सन्तो निपद्यन्ते मनीषिभिः ॥ ८३८ ॥

स यूसेब्यश्च भूयोभि र्ग्रन्थकारैः स्वकालिकैः ।
शिरोनुमादिभिश्चापि पश्चाद्भूतैः प्रशस्यते ॥ ८३९ ॥
अतः स प्राक्तनोऽस्त्येव तद्ग्रन्थाश्च चिरन्तनाः ।
इत्यत्र पूर्ववृत्तज्ञा बुधाः शंकां न कुर्वते ॥ ८४० ॥
स स्वस्मात् प्राक् कृतान् नाना ग्रन्थान् संगृह्य सर्वतः ।
क्रिस्तीयस्तोत्रमण्डल्याश्चरित्राणि प्रणीतवान् ॥ ८४१ ॥
असौ च तत्कृतो ग्रन्थो दशसर्गान्वितो गिरि ।
वावन्यां रचितोऽद्यापि वर्त्ती सन् पठ्यते बुधैः ॥ ८४२ ॥
स विद्वांस्तत्र धर्मस्य क्रिस्तीयस्य समुद्भवम् ।
येशूशिष्यैश्च संसारे कृतं तस्य प्रचारणम् ॥ ८४३ ॥
येशूभक्तैश्च तै र्मुक्तान् नाना क्लेशान् सहिष्णुभिः ।
क्रिस्तीयमूलशास्त्राणां तत्कृतानाञ्च विस्तरम् ॥ ८४४ ॥
नाना देशेषु धर्मस्य क्रिस्तीयस्य च विस्तृतिम् ।
तत्तत्क्रिस्तीयमण्डल्याश्चाध्यक्षाणां परम्पराम् ॥ ८४५ ॥
सर्वेषाञ्च प्रसिद्धानां क्रिस्तीयानां विपश्चिताम् ।
चरित्रं तत्प्रणीतानां ग्रन्थानाञ्च विशेषतम् ॥ ८४६ ॥
कृतं रौम्यैश्च सम्राड्भिः क्रिस्तीयानामुपद्रवम् ।
महापीडाभिरार्त्तानामपि तेषाञ्च धीरताम् ॥ ८४७ ॥
शनै र्जातञ्च धर्मस्य क्रिस्तीयस्य विवर्द्धनम् ।
इत्यादिविस्तरं स्वस्मिन् ग्रन्थे सम्यगवर्णयत् ॥ ८४८ ॥
मदुक्ताः क्लेमदिमात्यपलुकार्पाख्यो बुधाः ।

क्षाम्रातपाप्ययुक्तीनाक्षदन्ये च मनीषिणः ॥ ८४९ ॥
ऐरेबायादयश्चान्ये क्रिस्तीया ग्रन्थकारिणः ।
सार्थन्ते तेन विक्षेन यूसेबेन विशेषतः ॥ ८५० ॥
स तेषां देशकालादिविस्तरेण विशेषिताम् ।
वार्त्तां प्रासङ्गिकीं काञ्चिद् ग्रन्थे स्वक्षिप्तवर्णयत् ॥ ८५१ ॥
तस्मादमी यदा कुत्र कीदृशाश्चाभवन् समे ।
कान् ग्रन्थांश्चाक्षिखन्नित्थं विशेषेणावसार्यते ॥ ८५२ ॥
क्रिस्तीयग्रन्थकाराणां ग्रन्थेभ्यश्चोद्धृतानि सः ।
प्रासङ्गिकानि वाक्यानि ग्रन्थे स्वक्षिप्तविष्टिपत् ॥ ८५३ ॥
अतः पुरातनान् ग्रन्थान् पर्य्यालोच्य यथामति ।
असौ क्रिस्तीयमण्डल्याः कथां तस्यामवर्णयत् ॥ ८५४ ॥
यावन्तः साम्प्रतं ग्रन्थाः क्रिस्तीयागमसंग्रहे ।
अन्तःस्थाः सन्ति सर्वेषां तेषामाह स विस्तरम् ॥ ८५५ ॥
किं केन क्रिस्तशिष्येण मूलशास्त्रमरच्यत ।
इत्यत्र ग्रन्थकाराणां प्राचामैतिह्यमाह सः ॥ ८५६ ॥
तत्रादौ तु स यूसेब्यः सुसंवादचतुष्टयम् ।
प्रत्नं प्रामाणिकत्वाह येषूद्धृतादिभिः कृतम् ॥ ८५७ ॥
यो येषूद्धृतवृत्तान्तश्चास्ति तच्छास्त्रसंग्रहे ।
तं ग्रन्थमप्यसौ प्रत्नं मेने सूक्ष्मेण निर्मितम् ॥ ८५८ ॥
पौलप्रणीतपत्रीणां विषये च यदाह सः ।
तद् अत्रोद्धृत्य तद्भाषाद् व्याकरोमि समासतः ॥ ८५९ ॥

यथा ॥ यूसेब्य उवाच ॥

वक्ताः स्पष्टाश्च पौलस्य सन्ति पञ्चचतुर्दश ॥

रोम्या तु मण्डली पत्रीम् इब्रीयान् प्रति लेखिताम् ।

पौलीयां मन्यमंसेति प्रोच्य केचित् त्यजन्ति ताम् ॥ ८९० ॥

प्राचीना ग्रन्थकारास्तु यत् तस्या विषयेऽवदन् ।

अहं तद् दर्शयिष्यामि यथावेलमितः परम् ॥ ८९१ ॥

सत्यार्थुवाच ॥

ततोऽलेक्सन्द्रियास्थस्य क्लेमतो विस्तरं वदन् ।

मतं स तस्य विज्ञस्य तल्लिपे विषयेऽब्रवीत् ॥ ८९२ ॥

यथा ॥ यूसेब्य उवाच ॥

इब्रीयोक्तौ स तां पत्रीमाह पौलेन कल्पिताम् ।

किन्तु व्याकृत्य लूकेन यवनेषु प्रचारिताम् ॥ ८९३ ॥

सत्यार्थुवाच ॥

तां पत्रीमुद्दिश्य पूर्वमुक्तस्योरिगिनि र्बुधः ।

मतं यदाह तत्सारो यूसेब्योद्धृत उच्यते ॥ ८९४ ॥

यथा ॥ यूसेब्योद्धृते स्वस्ये ओरिगिनिरुवाच ॥

अहं तु तल्लिपेरर्थं पौलात् प्राप्तं वितर्कये ।

तदीयावुक्तिविन्यासौ कृतावन्येन केनचित् ॥ ८९५ ॥

अतस्तेत् पत्रिकामेतां कापि स्त्रीयमण्डली ।

पौलीयां मन्यते तर्हि सा प्रशंसनमर्हति ॥ ८९६ ॥

सा पौलीयेति पूर्वेषां नास्ति ह्याकस्मिकी कथा ।

तां कस्तु वस्तुतश्चक्रे जानातीश्वर एव तत् ॥ ८६७ ॥

सत्यार्थुवाच ॥

इत्रीयान् प्रति नुन्नाया लिपेरस्यास्तु विस्तरम् ।
अन्यं न वक्तुमिच्छामि यतो नास्ति प्रयोजनम् ॥ ८६८ ॥
पौलादन्येन सा पत्नी चक्रे इत्यपि सम्मते ।
तथापि नापतेद् हानिरस्मद्धर्मस्य साधने ॥ ८६९ ॥
येषां स्मृतिः पौलीया हि न प्रत्नैः समदिश्यत ।
ईदृक्षा भूरयः पक्षः सन्ति नः शास्त्रसंग्रहे ॥ ८७० ॥
तामेकां लिपिमुद्दिश्य पूर्वे यत् समशेरत ।
ततोऽसन्दिग्धपत्नीत्वां दृढा पुष्टिः प्रजायते ॥ ८७१ ॥
तस्माच् चिरन्तना विज्ञाः स्मिलीया हि परीक्षणात् ।
न चाकस्मात् स्वशास्त्रेषु अन्यसन्निति बुद्धते ॥ ८७२ ॥
परीक्षया विना चेत्ते शास्त्राणां सप्रमाणताम् ।
अमंस्यन्त कुतोऽमुष्यां समधेक्ष्यंस्तदा लिपौ ॥ ८७३ ॥
यद् यूसेब्योऽवशिष्टानां शास्त्राणां विषयेऽवदत् ।
तदीयमत्र सारांशं संक्षिपन् व्याकरोम्यथ ॥ ८७४ ॥

यूसेब्य उवाच ॥

ततः क्रमेण योहन्नेः कीर्त्तिता लिपिरादिमा ।
वक्तव्या किञ्च येत्रस्य स्वीकर्त्तव्या तथा लिपिः ॥ ८७५ ॥
एवं रोचेत चेत्तर्हि पुनस्ताभ्यामनन्तरम् ।
योहन्ने भव्यवार्त्तानामाविष्कारो निधीयताम् ॥ ८७६ ॥

यतस्तत् प्रोदितं शास्त्रं न स्वीकुर्वन्ति केचन।
तत् स्थापयन्ति शास्त्राणां स्वीकृतानां गणेऽपरे ॥ ८७७ ॥
अस्वीकृतेषु गण्येते त्रिपी याकोबयूदयोः।
द्वितीया चैव पेत्रस्य द्वे योहन्नेश्च पश्चिमे ॥ ८७८ ॥

सत्यार्थुवाच ॥

प्रोक्तांस्तानन्तरा ग्रन्थान् त्रिस्तीयागमसंग्रहम्।
शास्त्रं प्रामाणिकं मेने प्रजा त्रिस्तीयमण्डली ॥ ८७९ ॥
सुसंवादा हि चत्वारः पौलपञ्चस्त्रयोदश।
योहन्नेपेत्रयोः पञ्चौ स्वीकृतास्तार्हविस्तृत ॥ ८८० ॥
चिरात् त्रिस्तीयमण्डल्या स्वीकृतैरागमैस्तु तैः।
सम्यक् त्रिस्तीयधर्मस्य साधिताऽस्तीश्वरोक्तता ॥ ८८१ ॥
प्रत्येक यानि शास्त्राणि समदिक्षन्त केचन।
अन्ये प्रामाण्यमेतेषामपि स्वीचक्रिरे बुधाः ॥ ८८२ ॥
प्राक् सन्दिग्धास्तु ते ग्रन्थाः पौलपेत्रादिभिः कृताः।
आसन् न वेति निर्णेतुमत्र नावश्यकं भवेत् ॥ ८८३ ॥
परन्तु तत्त्वमेतस्य भवांश्चेद् निश्चिकीर्षति।
तदा ग्रन्थेष्वनेकेषु तद्विचारमवाप्स्यति ॥ ८८४ ॥
तथा सुधीः स यूसेब्यः त्रिस्तीयागमसंग्रहम्।
उद्दिश्य यद् वदत्यस्य सारमत्र समक्षिपम् ॥ ८८५ ॥
परन्तु विस्तरेणाहम् आ यूसेब्याद् महाऽऽवलिः।
त्रिस्तीयग्रन्थकाराणां सन्ततास्त्यधुनावधि ॥ ८८६ ॥

तेषां वार्त्तां प्रसिद्धानां नाहं वक्ष्यामि सम्प्रति ।
जिज्ञासुरस्ति चेत्तर्हि भवान्वक्त्र पश्यतु ॥ ८८७ ॥
इयन्मात्रन्तु वक्तव्यं तेषां ग्रन्थेषु विस्तरः ।
खिस्तीयमूलशास्त्राणामुद्दिष्टोऽस्ति सहस्रशः ॥ ८८८ ॥
प्रोक्तानां ग्रन्थकाराणां मध्ये केचन विस्तृताः ।
अमीषां मूलशास्त्राणां टिप्पणी निरमासिषुः ॥ ८८९ ॥
क्रमेण तासु टीकासु प्राचीनासु समुद्धृताः ।
खिस्तीयमूलशास्त्राणां व्याख्रियन्ते सदुक्तयः ॥ ८९० ॥
बुधैः खिस्तीयशास्त्राणां व्याकाराय तु ये समे ।
ग्रन्थाः प्रणिन्यिरे तेषां मनना दुष्करा भवेत् ॥ ८९१ ॥
तथाचाऽमूलशास्त्राणां खिस्तीयानां समुद्भवात् ।
अपि निरन्तरा विज्ञ तन्यते ग्रन्थकारिणाम् ॥ ८९२ ॥
अमीषामादिमाद् ग्रन्थात् समारभ्याधुनावधि ।
खिस्तीयधर्मतत्त्वानां चर्चा सर्वेषु दृश्यते ॥ ८९३ ॥
अतोऽचिरेऽन्तरे येभ्यः स्वर्गमात् परतो गते ।
कृतिः खिस्तीयशास्त्राणां बभूवेत्यवधार्य्यते ॥ ८९४ ॥
यादृक्तत्त्वाधुना तेषु ग्रन्थेष्वर्थो विलोक्यते ।
आदौ स एव तेष्वासीदिति निश्चीयते स्फुटम् ॥ ८९५ ॥
तात्पर्य्यालिख्यां कृतौ तेषां साधितायान्तु सम्प्रति ।
तदन्तर्वर्त्तिनोऽर्थस्य सिद्धतीति न संशयः ॥ ८९६ ॥
यतस्तेदन्वतः कोपि वृत्तान्तस्तेष्ववेक्ष्यते ।

तदा येषूद्विवस्तेषामकरिष्यन् निराकृतिम् ॥ ८९७ ॥
मया तु यत् पुरैतस्य कृतमस्ति प्रपञ्चनम् ।
भवद्भिस्तच्छ्रुतं सर्वं पुनरुक्तेन किं फलम् ॥ ८९८ ॥

वेदविद्यानुवाच ॥

श्रीयेभ्यः स्वर्गमात् पश्चाद् आदौ तद्विषये कथाम् ।
ग्रन्थेष्वनर्पितां शिष्याः स्मृत्वा प्राचीकरन् भुवि ॥ ८९९ ॥
तत्स्वर्गारोहणात् पश्चाच् चतुस्त्रिंशत्समान्तरे ।
व्यतीते तच्चरित्राणि श्रीणि ग्रन्थत्वमाप्नुवन् ॥ ९०० ॥
पुनस्तत्स्वर्गमात्पश्चाद् गतेष्वब्देषु सप्ततौ ।
तुर्यो येष्वचरित्रस्य प्रबन्धः समरच्यत । ९०१ ॥
इत्येतद् भवता प्रोक्तं स्वशास्त्रोत्पत्तिवर्णनम् ।
इतर्हि ध्यायतश्चित्ते संशयोऽयमुदेति मे ॥ ९०२ ॥
येष्वचरित्रमादौ चेद् न ग्रन्थेषु समार्प्यत ।
तदा यथातथं सर्वं केन रूपेण सस्मरे ॥ ९०३ ॥
व्यतीते त्वन्तरे दीर्घे येष्वः शिष्याः स्मृते र्भमात् ।
तस्यां न व्यस्मरन् वार्तामिति निश्चीयते कथम् ॥ ९०४ ॥
उताहो पक्षपातेन ते विभूतिं निजे गुरौ ।
कथा नारोपयामासुरिति केन प्रमीयते ॥ ९०५ ॥
भ्रमाद् वा पक्षपाताद् वा जातु लोका महात्मसु ।
अत्युक्तिमाचरन्तीति स्वयमग्रेऽब्रवीद् भवान् ॥ ९०६ ॥
अत्युक्त्या मागधादीनां रामकृष्णौ प्रकीर्त्तितौ ।

तथा देवत्वमारोहन्निति चोभे विशेषतः ॥ ९०७ ॥
चेदेवं देवताबुद्धिरत्येदे रामकृष्णयोः ।
तर्ह्यत्युत्तमैव माहात्म्यं किं न येशोऽप्यमन्यत ॥ ९०८ ॥
येशो या दैविकी शक्तिः सुसंवादेषु कथ्यते ।
तदार्त्ता तस्य भक्तानामाग्रहाद् नाजनिष्ट किम् ॥ ९०९ ॥

सत्यार्थ्युवाच ॥

भवान् यान् संशयान् सर्वान् उक्तवानस्ति सम्प्रति ।
तेषामिदं मया कार्यं समाधानं निशम्यतु ॥ ९१० ॥
ये येशोऽपौरुषेयाणां कर्मणां साक्षिणोऽभवन् ।
अमी कदापि तदार्त्तां न विस्मर्तुमशक्नुवन् ॥ ९११ ॥
तान्याश्चर्याणि कर्माणि ये स्वयंसमकुर्वताः ।
तद्वृत्तु तत्कथा नित्यं तस्थौ लोकेषु नाशकत् ॥ ९१२ ॥
अमीषां साक्षिणां मध्ये द्वौ तु येशोऽनुगौ स्वयम् ।
प्रोक्तौ योऽहमिमाख्यानौ सुसंवादौ प्रचिन्वतुः ॥ ९१३ ॥
अतस्तौ साक्षिणौ भूत्वा श्रीयेशोऽद्भुतकर्मणाम् ।
तदार्त्तां सत्यतः सम्यग् यावज्जीवं न संशयः ॥ ९१४ ॥
तस्मात् तौ यानि वृत्तानि ग्रन्थयोरूचतुः स्वयोः ।
न तत्र मन्यतां भ्रान्तेः कापि सम्भावना भवेत् ॥ ९१५ ॥
श्रीयेशोः स्वर्गमात् पश्चाद् वीते कस्मिंश्चिदन्तरे ।
सुसंवादा व्यरच्यन्त तदङ्गीकृतवान् अहम् ॥ ९१६ ॥
परन्तु तत्कृतेः पूर्वं येषूवृत्तान्तवर्णने ।

अन्ये ग्रन्था बुधैरन्यैर्व्याख्यन्तेति बुध्यते ॥ ९१७ ॥
सुसंवादस्य सूत्रेण कृतस्यादौ परैःकृताः ।
प्रबन्धाः केचिदुच्यन्ते वेबूद्धान्तवाचकाः ॥ ९१८ ॥
अतोऽचिरेऽन्तरे वेब्धः सर्गमात् परतो मते ।
तत्क्रमविस्तरःकैश्चिद् व्याख्यीति वितर्क्यते ॥ ९१९ ॥
कृता विद्वद्भिरज्ञातैः श्रीवेब्धः समकालिकैः ।
इदानीं तेऽग्रिमा ग्रन्थाः सर्वे लोपमवाप्तिषु ॥ ९२० ॥
सुसंवादाभिधान् अन्यान् ग्रन्थान् प्रामाणिकान् यदा ।
माध्यायपूर्वकाञ्चक्रु स्तदाऽन्यैः किं प्रयोजनम् ॥ ९२१ ॥
प्रबन्धकारिणस्ते हि सर्वे माध्यायपूर्वकाः ।
वेब्धः कथां विनिश्चित्य सम्यक् तथ्यामवर्णयन् ॥ ९२२ ॥
तन्मध्ये द्वौ हि योद्धृग्रिमाध्यायौ साक्षिणौ स्वयम् ।
भूत्वा येऽवस्थिताभ्यां सम्यक् तत्त्वमवेदिषु ॥ ९२३ ॥
श्रीवेब्धो मार्गसूत्रौ तु न सन्तौ सङ्गिनावपि ।
तद्वृत्ततत्त्वमन्येषां पार्श्वाज् ज्ञातुमशक्नवन् ॥ ९२४ ॥
तथाच साक्षिणां कृत्सु प्रबन्धेष्वपि चार्पिता ।
श्रीवेब्धस्यात्विकीवार्त्ता न विस्मर्तुमशक्यत ॥ ९२५ ॥
वेब्धो विभूतिमत्युक्त्या तच्छिष्याः पक्षपातिनः ।
कृत्वा प्रकल्पयामासु रिति चाग्रङ्गते भवान् ॥ ९२६ ॥
भवांस्तु चेदिमं वादं वक्ष्यमाणं विचारयेत् ।
भावत्ये मानसे तर्हि संशयोऽयं विशोष्यति ॥ ९२७ ॥

येषूद्धिस्तस्य वेलायां भुवः पञ्चाद्दिशि स्थिताः ।
मनुष्या धर्ममुद्दिश्य व्यभिद्यन्त द्विधा समे ॥ ९२८ ॥
सत्येश्वरार्चिनामेको गण आसीद् यहूदिनाम् ।
गणोऽन्यो यवनादीनां मिथ्यादेवतमानिनाम् ॥ ९२९ ॥
यहूदिनस्तु शास्त्राणि महाचार्यैः स्वदेशजैः ।
आदिष्टानीश्वरीयाणि दृढ्या पूजयाऽभजन् ॥ ९३० ॥
प्रलेषु तेषु शास्त्रेषु महाजातु भविष्यतः ।
प्रतिज्ञां प्राप्य ते तस्य सदा चक्रुः प्रतीक्षणम् ॥ ९३१ ॥
असौ तु तारको दिव्यं प्रादुष्कृत्य पराक्रमम् ।
अस्माकमन्वयं दास्यादुद्धरेदिति ते मतम् ॥ ९३२ ॥
येषूस्तु लौकिकं राज्यं न संस्थाप्य प्रतीक्षितम् ।
सद्धर्मराज्यमानस्य स्थापनार्थमचेष्टत ॥ ९३३ ॥
स लोकान् रोमिणां दास्यात् स्वबंधीयाननुद्धरन् ।
पापार्त्तांस्तानधर्मस्य बलादुद्धर्तुमैहत ॥ ९३४ ॥
दास्येन पापनस्ते तु सन्तुष्यन्तो यहूदिनः ।
न तस्मादुद्धृतिं प्रैक्षन् श्रेष्ठे धर्मण्युदासिनः ॥ ९३५ ॥
येषूस्य यन्मतं नूनं प्रावर्त्तत् तदप्यमी ।
अज्ञानात् प्रलशास्त्राणां प्रतिकूलमसंस्त ॥ ९३६ ॥
अतो दुराग्रहाविष्टाः प्रायो मुख्या यहूदिनः ।
येभ्योऽतिमानुषां शक्तिं कृत्वा निक्रोतुमैषिषुः ॥ ९३७ ॥
श्रीयेषूं प्रत्यमीषां तु कीदृगासीद् दुराग्रहः ।

वदां पुराऽस्य दृष्टान्तं जन्मान्धस्य कथां ब्रुवन् ॥ ९३८ ॥
अतस्तेदृष्टता वार्त्ता सुसंवादेष्ववेक्षत।
भीयेभ्यः शत्रवस्ते तामस्वशिष्यंस्तदा मुदा ॥ ९३९ ।
आदौ च ये यद्दीया येभ्यः शिष्यत्वमाश्रयन् ।
राज्यं तेऽप्यैहिकं तेन स्थायनीयममंसत ॥ ९४० ॥
यस्मिन् प्रतीक्षये तेषां समये तु न सत्यपि।
ते येभ्यः शिष्यतां नैष्यंस्तत्रेदं विद्धि कारणम् ॥ ९४१ ॥
येषूः प्रतीक्षितं राज्यं नावस्थाप्यापि चौक्षिकम् ।
तथाप्यपौरुषेयाणि महाकर्माण्यदर्शयत् ॥ ९४२ ॥
ते तस्य कर्मभिर्दिव्यैरमी शिष्याः प्रवर्त्तिताः ।
दुराग्रहोज्झिताः सन्तस्तस्य सेवां न तत्यजुः ॥ ९४३ ॥
अतो भंक्तारमाप्तानामपि ते यन्न तं जहुः ।
न तस्मिन्नाग्रहो हेतुः किन्तु तस्य विभूतयः ॥ ९४४ ॥
तदीयां यो हि तामाप्तां विमर्शीक्षतवांस्तथा।
तं येषूं पक्षपातेन ते न प्रत्युमशक्नवन् ॥ ९४५ ॥
आदौ च ये जना नूनं येभ्यः पक्षानमन्वयुः ।
ते तस्माद् नैहिकं धर्मं किन्तु क्षेमममुञ्जत ॥ ९४६ ॥
येषोऽनुयायिनां वृद्धिं प्रधाना हि यद्दिनाम् ।
दृष्ट्वा शिष्यान् दृढे दग्धे विविधैरपदुद्रुवुः ॥ ९४७ ॥
कारावन्धेन ते कांश्चित् कशाघातेन कांश्चन ।
अन्यांश्च प्राणघातेन दण्डयन्ति स्म निष्ठुराः ॥ ९४८ ॥

शक्तिं चेन्नेश्वरीं येषि निरपेक्षन् समर्पिताम् ।
ते शिष्यास्तर्हि तं क्षेत्रं नैवाभोक्ष्यन्त तत्कृते ॥ ९४९ ॥
अमी येऽवचरिताश्चां तत्त्वं सम्यगवेदिषुः ।
तदीयकर्मणां कोऽपि साक्षिणः स्वयमासत ॥ ९५० ॥
अतः सोऽपौरुषेयाणि महाकर्माणि वस्तुतः ।
अकार्षीदुत नाकार्षीदिति ते साध्वबोधिषुः ॥ ९५१ ॥
येषूक्तु यत्पुरे हिंहिभर्यङ्कदीयैरहन्यत ।
तत्रैव दैविकीं शक्तिं सद्यस्तेऽस्याचचक्षिरे ॥ ९५२ ॥
क्रियाणां साक्षिणो यासामाश्चर्याणां बभूविम ।
तासां प्रचारणाऽवश्यं करणीयेति तेऽब्रवन् ॥ ९५३ ॥
श्रीयेषि स्वर्गते तस्य शिष्याः सद्योऽन्तरं विना ।
अपौरुषेयशक्तित्वं तस्य प्रोचुरिति स्फुटम् ॥ ९५४ ॥
यतस्ते आदितः स्वीयं प्रभुं तादृशशक्तिकम् ।
अवोचन्निति सर्वत्र सुसंवादेषु कथ्यते ॥ ९५५ ॥
कथा या त्वेतदुद्देशे तेषु शास्त्रेषु तिष्ठति ।
सा विश्वास्येति मे हेतो वक्ष्यमाणात् प्रतीयते ॥ ९५६ ॥
देशे यङ्कदिनां येषू स्वदीयाश्चानुयायिनः ।
उत्पन्ना तत्र तं धर्मं प्रावर्त्तन्त नूतनम् ॥ ९५७ ॥
तद्देशशासितारस्तु सन्तो येषो विरोधिनः ।
तद्धर्मविस्तृतिं रोद्धुं समैहन्तेत्यवादिषम् ॥ ९५८ ॥
आद्यास्त्रयः सुसंवादा यस्मिन् काले प्रचिन्विरे ।

तदा येशूद्दिशो लोका भूरयो भुवजीविषुः ॥ ९५९ ॥
अमी हि यौवने येभ्यो भूत्वाऽऽदौ समकालिकाः ।
तत्सुगमात्परं दीर्घं कालं भूमावयापयन् ॥ ९६० ॥
समानकालिकास्ते तु येभ्यो भूत्वा स्वयौवने ।
तद्धर्मोत्पत्तिवृत्तान्तं सर्वं सम्यगबोधिषुः ॥ ९६१ ॥
येशूमुद्दिश्य तच्छिष्याः कामं आदाववदन् कथाम् ।
इत्येतत् तैः समै ज्ञातमासीद् येशूविरोधिभिः ॥ ९६२ ॥
अतो येभ्योऽनुगास्तस्य विषये प्रथमां कथाम् ।
विज्ञप्त्यान्यामवक्ष्यंश्चेत्तर्ह्यज्ञास्यन्नमी दिवः ॥ ९६३ ॥
अपौरवेयशक्तित्वं येभ्यो नोक्ताऽनुगाः पुरा ।
पश्चात् प्राचारयिष्यंश्चेत्तर्हि दिड्भिरभोक्ष्यत ॥ ९६४ ॥
येशूशिष्योक्तयो तादृक् प्रथमाभिमवार्त्तयोः ।
प्रातीप्यं प्राप्य तेऽमीषामसुखिष्यंस्तथा दिवः ॥ ९६५ ॥
अथां चेदादिमां त्यक्त्वा परां येभ्योऽनुगा नवाम् ।
सुसंवादेष्वलेखिष्यंस्तत्तथं तर्ह्यभंक्ष्यत ॥ ९६६ ॥
तथा हि सत्यमी येभ्यः प्रतिकूला यद्दिनः ।
तच्छिष्याणां तथं तादृग् व्याख्यास्यन्न संशयः ॥ ९६७ ॥
अतो येभ्योऽनुगा यां प्रागूचुस्तद्विषये कथाम् ।
सुसंवादेषु तामेव तेऽलिखन्निति तर्कये ॥ ९६८ ॥
तथाचापौरवेयाणां कथा लिखितस्य कर्मणाम् ।
सुसंवादेदिता विद्वन् सम्यग् विश्वासमर्हति ॥ ९६९ ॥

विभूतिवर्णनोद्देशे सुसंबाद्यतुष्टयम् ।
मुहम्मोदिताच्छास्त्रादतिमात्रं विशिष्यते ॥ ९७० ॥
स्वयं मुहम्मदः शास्त्रं कुराबाख्यं यदुक्तवान् ।
तत्रातिमानुषं कर्म स नोवाचात्मना कृतम् ॥ ९७१ ॥
अपौरुषेयशक्तित्वं मयि नास्तीति कुत्रचित् ।
तस्मिन् स्वप्रोदिते शास्त्रे स्वीचकार मुहम्मदः ॥ ९७२ ॥
अपौरुषेयकर्माणि कर्तुमीशेय येदहम् ।
तदा मे शक्तिहीनत्वं प्रकाशेतेत्यवेद् असौ ॥ ९७३ ॥
अतो यद्यप्यसौ स्वीयं शास्त्रमैश्वरमब्रवीत् ।
तथापि दैविकीं शक्तिं स्वस्यां वक्तुं स नाशकत् ॥ ९७४ ॥
वीते तु तन्मृतेः पश्चात् काले तस्यानुयायिनः ।
अपौरुषेयसामर्थ्यं तस्मिन्नारोपयन् भृशम् ॥ ९७५ ॥
किञ्चास्मिन्विषये येषु मिथ्याचार्याद् मुहम्मदात् ।
कीदृग् व्यशिष्यतेत्येतद् इदानीमवधीयताम् ॥ ९७६ ॥
येषूर्हि सर्वदा लोकैः स्वदेशीयैः सहाशयन् ।
स्वस्वेनैश्वरीं शक्तिमुवाचात्मनि निहिताम् ॥ ९७७ ॥
भवांस्तु तत्त्वमेतस्य निश्चेतुं येन शक्नुयात् ।
तदर्थमस्य दृष्टान्तौ द्वावेतर्हि वदाम्यहम् ॥ ९७८ ॥
श्रीयेषूमेकदा केचिद् वेल्लमाना यथेच्छदिनः ।
तत्रानुभुत्सवः सन्तस्तं प्रत्येवमभावयन् ॥ ९७९ ॥

योऽहन्निरचितसुसंवादीयदशमाध्यायोक्ता यक्षदिन ऊचुः ॥

त्वं किं पर्यन्तमस्माकं मनः सन्देहयेस्तथा ।

चेदीश्वराभिधिक्तोऽसि तर्हि नः कथय स्फुटम् ॥ ९८० ॥

सत्यार्थुवाच ॥

तेषां विश्वासहीनानां प्रश्नमाकर्ण्य तादृशम् ।

श्रीयेशूचित्तमर्मज्ञस्तर्ज्जयन् प्रत्यभाषत ॥ ९८१ ॥

श्रीयेशूरुवाच ॥

यदहं वः प्रोक्तवानस्मि मदुक्तौ न प्रतीथ तु ॥

पितु र्निजस्य नाम्नाऽहं यानि कर्माणि साधये ।

ममामून्येव कर्माणि साक्ष्यं मां प्रति कुर्वते ॥ ९८२ ॥

सत्यार्थुवाच ॥

पुनः केचिज्जना येशूं प्रति सन्देहसंयुताः ।

अमुष्य पार्श्वमागत्य प्रश्नमेतमकुर्वत ॥ ९८३ ॥

माथ्यायप्रणीतसुसंवादीयैकादशसर्गोक्ता जना ऊचुः ॥

आयास्यन् यः पुमानासीत् किं त्वमेव स विद्यसे ।

उताहो वयमर्हामः कमप्यन्यं प्रतीक्षितुम् ॥ ९८४ ॥

सत्यार्थुवाच ॥

प्रश्नं निशम्य तै स्तर्हि कृतं सन्देहशालिभिः ।

श्रीयेशूत्तरं तस्य स्पष्टमेतदभाषत ॥ ९८५ ॥

श्रीयेशूरुवाच ॥

सदृष्टिं प्राप्नुवन्त्यन्धा गतेः शक्तिश्च पङ्गवः ।

लभन्ते कुष्ठिनः शुद्धिं बधिराश्च जनाः श्रुतिम् ॥ ९८६ ॥
प्राणा मृतैरवाप्यन्ते सुसंवादः प्रचार्य्यते ।
धन्यश्चासौ पुमानस्ति न विरज्येत यो मयि ॥ ९८७ ॥

सत्यार्थुवाच ॥

तयोस्तु वाक्ययो र्ध्यानात् श्रीयेशूः शक्तिमैश्वरीम् ।
स्वस्मिन्निष्ठां सदा स्वकमुवाचेति प्रतीयते ॥ ९८८ ॥
सदा स वैश्वरीं शक्तिं स्वस्मिन् निष्ठां ब्रुवन् न चेत् ।
यथास्यत् कर्म्मभिर्व्यक्तां तर्ह्ययास्यत् स हास्यताम् ॥ ९८९ ॥
अतः सोऽपौरवेयाणि नाना कर्म्माण्यसाधयत् ।
इत्यत्र कोपि सन्देहो विज्ञैः कर्त्तुं न युज्यते ॥ ९९० ॥
किन्त्वत्र संशयो येन न तिष्ठेद् भवतो हृदि ।
तदर्थं श्रूयतामन्यदस्य किञ्चन साधनम् ॥ ९९१ ॥
श्रीयेशूस्तदूतानां चरितानि यथातथम् ।
निश्चित्य लूकनामैको विबुधः पुस्तकेऽलिखत् ॥ ९९२ ॥
ग्रन्थश्च तत्कृतः प्रत्नः खिस्तीयागमसंग्रहे ।
अद्याप्यन्तःस्थितोऽस्तीति मया पूर्व्वमकथ्यत ॥ ९९३ ॥
तस्मिन् ग्रन्थे त्वसौ लूकः पौलस्यानुचरः स्वयम् ।
वृत्तान्तो विस्तरं तस्य चरित्राणामवर्णयत् ॥ ९९४ ॥
पौलः प्राक् कीदृशो भूत्वा पश्चाद् येश्वोऽनुगोऽभवत् ।
इत्यस्य संक्षिपन् सारं तद्ग्रन्थादुद्धराम्यथ ॥ ९९५ ॥
शुद्धे गोत्रे यहूदीये जातः पौलः स्वयौवने ।

स्वदेशीयानि शास्त्राणि पठित्वा पण्डितोऽभवत् ॥ ९९६ ॥
स धर्मं पैतृकोऽत्यन्त मासक्तश्च चिरन्तनम् ।
परम्परागतमाचारमन्वतिष्ठत् स यत्नतः ॥ ९९७ ॥
परन्त्वविद्यया नूनं धर्मं येशो प्रवर्त्तितम् ।
स्वदेशीयस्य शास्त्रस्य प्रतिकूलममंस्त सः ॥ ९९८ ॥
अतस्तं नूतनं धर्ममस्वीकृत्य स्वयं युवा ।
येशोऽनुयायिनां वैरी बाधकश्च स भूतवान् ॥ ९९९ ॥
खिस्तीयधर्मनाशार्थचेष्टमानो महोद्यमः ।
स नानोपद्रवैस्तस्य साधून् मन्तुमपीडयत् ॥ १००० ॥
येशे त्वसौ विदेशस्थान् खिस्तीयान् धर्त्तुमुद्यतः ।
स्वस्माद्देशात् पदातीनां निकरेणान्वितो ययौ ॥ १००१ ॥
मार्गे तु तेषु गच्छत्सु मध्याह्ने ज्योतिरद्भुतम् ।
देदीप्यमान माकाशादवतत्य परितोऽद्युतत् ॥ १००२ ॥
भानो र्भासोऽपि चक्षेव तेनांशोकेन पातितः ।
स पौलोऽन्धीकृतश्चाशां येशोः प्रापागतां दिवः ॥ १००३ ॥
स तस्य ज्योतिषो दृष्ट्या वाक्यः श्रुत्या च विस्मितः ।
नमेव चेतसा सद्यो येशोः भक्तोऽनुगोऽभवत् ॥ १००४ ॥
येशो च स्वस्य धर्मस्य कीर्त्तनाय प्रचारकः ।
नियुक्तोऽतीव सोऽमुष्मिन् परिणन्नाम कर्म्मणि ॥ १००५ ॥
तद्धर्मरोधिभिर्लोकैर्बाधितश्च मुहुर्मुहुः ।
असौ नानाविधान् क्लेशान् बुभुजे स्वप्रभोः कृते ॥ १००६ ॥

भवान् महात्मनस्तस्य कथां जिज्ञासते यदि ।
तदा पौलचरित्राख्ये ग्रन्थे पश्यतु विस्तरम् ॥ १००७ ॥
मनोऽत्र युज्यतां विद्वन् स पौलस्तादृशो भवन् ।
कथं मनः परावर्त्य येश्वो भक्तत्वमाददे ॥ १००८ ॥
यः खिस्तीयस्य धर्म्मस्य तिरस्कर्त्ताऽभवत् पुरा ।
तमेव धर्ममादर्त्तुमसौ कस्मात् प्रचक्रमे ॥ १००९ ॥
मान्यो यहूदिनां मध्ये प्रत्यधर्मभृतां पुरा ।
कस्मात् तदन्तिके निन्द्यो भवितुं स्वीचकार सः ॥ १०१० ॥
यो येश्वः सेवकान् पूर्व्वं नानादण्डैरबाधत ।
कुतो येश्वः कृते क्लेशं सोढुं सोऽग्यकरोत् स्वयम् ॥ १०११ ॥
येश्वोऽतिमानुषे भावे व्यश्वसिष्यद् दृढं न चेत् ।
तदा न तस्य शिष्यत्वमाश्रयिष्यत् कदापि सः ॥ १०१२ ॥
दृढेन चेत् प्रमाणेन स न प्रावर्त्तयिष्यत ।
तदाऽतिमानुषं येश्वो नैव भावममंस्यत ॥ १०१३ ॥
अतः सोऽपौरुषेयेण नीतः केनापि हेतुना ।
येश्वो भक्तो बभूवेति सुतरामनुमीयते ॥ १०१४ ॥
अतो यत् तादृशो भूत्वा पौलो येश्वोऽग्रहीद् मतम् ।
तस्मादमुष्य सत्यत्वं सन्मतस्य प्रतीयते ॥ १०१५ ॥
यस्तादृशेन रूपेण खिस्तीयं मतमाश्रयत् ।
सेहे च तत्कृते क्लेशानसौ विश्वासमर्हति ॥ १०१६ ॥
स्वार्थः किंवाऽऽग्रहो यस्य नासीद् मिथ्योक्तिकारकः ।

स कस्मै हेतवे मिथ्या प्रोच्य लोकान् प्रतारयेत् ॥ १०१७ ॥
स पौलो नीहतः खड्गात् प्रस्थितो यवनं गतः ।
तत्रस्थान् मानुषान् धर्मं वैष्णवीयमशुश्रुवत् ॥ १०१८ ॥
ततस्तेषां चिरस्थानां यवनानां सुभूरवः ।
खिलीयमाश्रयन् धर्ममिति सुष्ठु प्रसिद्धति ॥ १०१९ ॥
ते यत्तु तर्हि पौलोक्ते व्यश्वसन् यवना मते ।
ततोऽपि सत्यता तस्य सम्मतस्यानुमीयते ॥ १०२० ॥
यतः स्वे पैतृके धर्मे प्रत्यक्षे यवना रताः ।
नाना देवांश्च देवीश्च रीतिवद् निषिषेविरे ॥ १०२१ ॥
हीना ये विद्यया स्वासंस्तेषु साधारणा जनाः ।
ते आदरेण भक्त्या च देवतावर्गमार्चिषुः ॥ १०२२ ॥
ये विद्वांसस्तु तेभ्यासं स्ते स्वविद्याभिमानिनः ।
प्रायस्तां लौकिकीं पूजां मिथ्या मत्वाऽवमेनिरे ॥ १०२३ ॥
भवास्तु लौकिकीं रीतिमत्यक्त्वा देवतागणम् ।
ते भक्त्या बाह्यथाऽनर्घं मानस्या त्वपहेलया ॥ १०२४ ॥
स्वदेशीयेषु देवेषु न प्रतीत्य क्षमी बुधाः ।
सर्वाणि तत्परिज्ञाणि परिहास्यान्यमंसत ॥ १०२५ ॥
ते ज्ञानान्येवमे सत्ता यत्तत् सम्भावि मेनिरे ।
तत्रैव व्यश्वसन् प्रत्नं मतं सत्यत्व लौकिकम् ॥ १०२६ ॥
अतस्तेऽनाश्रुविश्वासा लोकाः पौलोदितं मतम् ।
सद्योऽपरीक्ष्य गृह्णीयुरित्यसम्भाविनी कथा ॥ १०२७ ॥

यवनास्ते च विद्वांसो मूर्खास्तैरेवोभये तदा।
जनान् यहूदिवंशीयानवमत्या व्यलोकयन् ॥ १०२८ ॥
ये विद्वांसोऽभवन् लोकास्ते स्वज्ञानाभिमानिनः।
अविज्ञानां यहूद्यानां मतं तुच्छममंसत ॥ १०२९ ॥
सामान्या ये च देवेषु स्वकीयेष्वासजज्ञनाः।
अप्रीत्या ते स्वदेवारीन् यहूदीयान् व्यलोकयन् ॥ १०३० ॥
मतं खिस्तीयमादौ तु तद्देशे शुश्रुवे यदा।
तदा न सम्यगज्ञासु र्यवनास्तस्य विस्तरम् ॥ १०३१ ॥
प्रलाद् यहूदिनां धर्म्मादयं मूलो विलक्षणः।
इत्येतत् ते हि नाजानंस्तत्वं ज्ञातुमुदासिनः ॥ १०३२ ॥
अतः पौलस्तु तद्देशे यदा येष्वोऽवदत् कथाम्।
तदा दुराग्रहेणामी यवनास्तस्य शुश्रुवुः ॥ १०३३ ॥
तेषामेकेऽगदन्नेष वाचालः किं विवक्षति।
अन्ये त्वेषोऽन्यदेशीयान् कीर्तयत्यमरानिति ॥ १०३४ ॥
तादृश्या प्रायशोऽप्रीत्या पौलस्योक्तीर्निशम्य ते।
तेन प्रचारितं धर्म्मं नैच्छन्नाश्रयितुं नवम् ॥ १०३५ ॥
नानार्थिनश्च ये तस्य मनोयोगेन शुश्रुवुः।
बहुं विचारमेतेऽपि कृत्वा तन्मतमाश्रयन् ॥ १०३६ ॥
प्रलं त्यक्त्वा हि ये धर्म्मं खिस्तीयं जगदुर्नवम्।
तान् प्रलधर्मधर्त्तारो प्रायोऽत्यन्तमनिन्दिषुः ॥ १०३७ ॥
निन्दां विनाऽपराद् लोकान् अपि येष्वोऽनुगा नवाः।

वेधूदियां खवंशानां देवहेतोरभुञ्जत ॥ १०३८ ॥
अतश्चेत् ते नवा शिष्या मतं पौलोदितं दृढैः ।
प्रमाणैः साधितं नाम्नन् नाश्रयिष्यन्नदस्तदा ॥ १०३९ ॥
पौलस्य शैक्षिको विद्वन् कोपि नासीत् पराक्रमः ।
महत्या संयुतश्चम्या स न तं देशमाक्रमीत् ॥ १०४० ॥
तस्याख्ये सङ्गिनोऽभूवन्नस्त्रशस्त्रैरसज्जिताः ।
न चक्रुस्ते बलात्कारं स्वयं भूत्वा बलार्दिताः ॥ १०४१ ॥
प्रेम्णाऽऽर्ज्जवेन सत्येन शक्त्या चेश्वरदत्तया ।
न शस्त्रैर्लौकिकैः पौलो जनान् येभ्यो वशेऽकरोत् ॥ १०४२ ॥
अपौरुषेयरूपाणि प्रमाणानि न चेदसौ ।
अदास्यत् तन्मते तर्हि न प्रत्येष्यन्नमी जनाः ॥ १०४३ ॥
अपौरुषेयशक्तिस्तु तस्मिन् आर्प्यत वस्तुतः ।
इत्यस्य सिद्धये विद्वन् प्रमाणान्तरमुच्यते ॥ १०४४ ॥
पौलो येभ्योऽनुगः पत्रे द्वे लिखीयाञ्जनान् प्रति ।
करिष्यस्यान् नुनोदेति मुक्तवन्तं मया पुरा ॥ १०४५ ॥
अतो लिखितयं प्रत्नं लिखीयागमसंग्रहे ।
अद्याप्यन्तःस्थमस्तीति चाहं पूर्वमवर्णयम् ॥ १०४६ ॥
यथा च ग्रन्थकाराणां श्रेष्ठा पश्चाद्भवां तयोः ।
विप्रोक्तिरत्नता सिद्धा भवतीत्यप्यदर्शयम् ॥ १०४७ ॥
अत्रावधीयतां विद्वन् यतो हेतोरिमे लिपी ।
पौलो लिलेख तस्याम कथां वक्ष्ये समासतः ॥ १०४८ ॥

ये शिष्यीया जनास्तस्मिन् करिष्याख्ये पुरेऽवसन् ।
नाना पक्षेषु ते भिन्ना व्यवदन्त परस्परम् ॥ १०४९ ॥
एकेऽन्यमन्यमन्ये हि कश्चिदाश्रित्य शिक्षकम् ।
अन्ये तृतीयमाचार्यम् आग्रहेण सिषेविरे ॥ १०५० ॥
केचित्तु शिक्षकैर्धूर्तैर्नीताः पौलस्य मुख्यताम् ।
येभ्याऽर्पितस्य दूतत्वमपश्रोतुं चिषेविरे ॥ १०५१ ॥
तथा तु केचुचित्तेषां सत्सु तस्य विरोधिषु ।
पौलस्तदीयशिष्याये तस्मिपिहयमैषिलत् ॥ १०५२ ॥
तयोः स्वस्याधिकारस्य सोऽवमन्तगतर्जयत् ।
ताम् आचारस्य निन्द्यस्य शोधनायादिदेश च ॥ १०५३ ॥
अत्रावधीयतां विश्व द्वितीयायां चिपावसौ ।
अपौरुषेयसामर्थ्यमाह स्वेन प्रदर्शितम् ॥ १०५४ ॥
अपौरुषेयकर्माणि यानि तेषां पुरेऽकरोत् ।
तदुद्देशे चिपेरक्षिं पुनस्तोहराम्यथ ॥ १०५५ ॥

श्रीपौल उवाच ।

यथा ॥ प्रभोर्दूतस्य लक्षाणि शक्तिचिह्नविभूतयः ।
युष्मत्साक्षादसाध्यन्त मया धैर्य्येण भूरिणा ॥ १०५६ ॥

सत्यार्थुवाच ।

यांल्लोकान् प्रत्यसौ पौलः पत्रीं प्रेरितवानमूम् ।
तदेके तद्विरोधोऽभूवन्निति साध्ववधीयताम् ॥ १०५७ ॥
तथा तु सत्यसौ स्वस्य मन्निन्दो वर्द्धनाय चेत् ।

मिथ्याऽवक्ष्यत् तदाऽऽपत्ति विपत्ते रक्षरिष्यत ॥ १०५८ ॥
अपौरुषेयकर्माणि साक्षात् स्वेन कृतानि चेत् ।
कथाऽवक्ष्यत् तदा हास्यं तमक्षास्यन् जडस्य ते ॥ १०५९ ॥
तस्माच्च तादृशांल्लोकान् प्रति मर्त्यो विखन्नसौ ।
प्रयुङ्क्तीतायथार्थोक्तिमित्यसम्भावनी कथा ॥ १०६० ॥
इत्यादिकेन पौरुषस्य परिचेय प्रवर्त्तितः ।
अपौरुषेयकर्माणि मन्ये तेन कृतान्यहम् ॥ १०६१ ॥
अपौरुषेयशक्तिस्तु तस्यो येष्वोऽनुगे यदि ।
तदाऽस्तो किं पुनर्वेधि स्थितिस्तस्या न सम्भवेत् ॥ १०६२ ॥

वेदविद्यानुवाच ॥

येषूक्तेद् वस्तुतोऽन्येभ्यो ददौ दृष्टिं तदा जनाः ।
पूर्वान्वास्तत्परं लोके दृष्टाः स्युर्नात्र संशयः ॥ १०६३ ॥
यथा स कुष्ठिनोऽपावीत्तर्हि सुस्थीकृतः कथा ।
तत्रान्तवासिभिर्लोकै र्ज्ञायेतेति स्वतः स्फुटम् ॥ १०६४ ॥
प्रेतान् सोऽजीवयच्चेद् वा ते सजीवीकृतास्तदा ।
जीवन्तस्तत्परं लोके विलोक्येरन् संशयः ॥ १०६५ ॥
अतःपृच्छामि ते सर्वे येभ्या सुस्थीकृता जनाः ।
तत्पश्चाद् वस्तुतो सुस्था लोकेऽदृश्यन्त किं न वा ॥ १०६६ ॥

सत्यार्थुवाच ॥

येभ्या सुस्थीकृता लोकाः सुस्थीभूतेरनन्तरम् ।
दृश्यन्त भूरिभि र्लोकैरिति जानातु निश्चितम् ॥ १०६७ ॥

एते सुखीभूता लोका नाप्रत्यक्षं हि चेत् परम् ।
तदा येष्वो दिवोऽप्रत्यक्षमी कुत्रानुपश्यति ॥ १०६८ ॥
तथा तु सत्यमी येष्वो दिवस्तस्यानुभाविनाम् ।
विभूतिवादिनां त्याजं याञ्चमिच्छन् स्वनीक्षति ॥ १०६९ ॥
ते येषूवैरिणो लोपं सुखीभूतगणस्य तु ।
कदापि नोचुरित्येतत् पुराणतत्त्वविदो विदुः ॥ १०७० ॥
येषूस्य याञ्चनान् सुस्थान् अकरोत् तद्वान्तरे ।
संज्ञाः केषाञ्चिदुच्यन्ते सुसंवादेषु कुत्रचित् ॥ १०७१ ॥
स्थानेऽमुकेऽमुकं कर्म्म जघटे चातिमानुषम् ।
इत्यस्य विस्तरो भूयः सुसंवादेषु कथ्यते ॥ १०७२ ॥
यथाऽन्धो वार्त्तिमायाख्यो यरिखोपुरसन्निधौ ।
दृष्टिं येष्वाज्ञया प्राप्नोदिति मार्केण कथ्यते ॥ १०७३ ॥
यथा वा कस्यचित् पुत्री यैरसंज्ञस्य जीवनम् ।
येष्वो वाक्यादवापेति मार्को लूकोऽपि चाहतुः ॥ १०७४ ॥
यथा बेथानियावासी लाजारो वा पुमान् मृतः ।
येष्वाज्ञया सजीवोऽभूदिति योहन्निनोच्यते ॥ १०७५ ॥
तथा तु नामधामादेः निर्दिष्टे सति विस्तरे ।
सुसंवादोक्तवृत्तानां परीक्षा सुकरोऽभवत् ॥ १०७६ ॥
अतस्तेत् वर्णना कापि सुसंवादेष्ववास्तवी ।
अस्यास्यत्तर्हि लोकास्तामस्थिरसंस्तवातनाः ॥ १०७७ ॥
मदुक्तो जीवनप्राप्तो लाजारोऽसौ तु वस्तुतः ।

जीवन्नदृश्यतेत्येतदेवं योऽग्निनोच्यते ॥ १०७८ ॥

योऽग्निरुवाच ॥

येषूं यक्षदिनोऽनेके ज्ञात्वा तत्रस्थमागमन् ।

सत्योऽत्यापितं तेन लाजारस्य दिदृक्षवः ॥ १०७९ ॥

यज्ञानस्वग्रिमा घातं लाजारस्याप्यकल्पयन् ।

तद्धेतोर्भूरयो येषि व्यश्वसन् हि यक्षदिनः ॥ १०८० ॥

सत्यार्थुवाच ।

श्रीयेष्वः स्वर्गमात् पश्चादचिरे समये गते ।

यक्षुं तस्यानुभावेकं सुखीयक्षतुरेकदा ॥ १०८१ ॥

तद्धेतोर्येषि विश्वासं कृतवत्सु च भूरिषु ।

लोकेष्वापेदिरे क्रोधं ग्रासितारो यक्षदिनः ॥ १०८२ ॥

विभूतिकारकौ शिष्यौ समाहूय स्वसंसदि ।

येष्वो नाम्नोऽप्रचाराय ते सत्यं तानतर्ज्जयन् ॥ १०८३ ॥

तदार्त्तां वर्द्धयन् लूकः यक्षद्यान् ग्रासितृनमून् ।

उद्दिश्येदं मयेदानीं वक्ष्यमाणं वचोऽब्रवीत् ॥ १०८४ ॥ यथा ॥

लूक उवाच ॥

तिष्ठन्तं तत्र दृष्ट्वा च जनं सुखीकृतं तदा ।

नाशक्नमुत्तरं दातुं ग्रासितारो यक्षदिनः ॥ १०८५ ॥

सत्यार्थुवाच ।

मिथ्यार्थौ चेत्त्ववेत्तां तौ वृत्तान्तौ मयोदितौ ।

तदा तत्खण्डनं लोके वृत्तान्तैरकरिष्यत ॥ १०८६ ॥

येष्वा सुखीकृतास्ते तु जीवन्तस्तत्परं चिरम् ।
अदृश्यन्तेति पूर्वोक्तः क्षात्रातोऽप्यवदत् सुधीः ॥ १०८७ ॥
पूर्वं तद्विषये वाक्यं यत् तस्योद्धृतवानहम् ।
भवद्भिस्तस्य सर्वोऽर्थो विचारेणावधीयताम् ॥ १०८८ ॥

वेदविद्यानुवाच ॥

अपौरुषेयकर्म्माणि यानि येषूरदर्शयत् ।
अमूनि वास्तवान्यासन्निति निश्चीयते कथम् ॥ १०८९ ॥
यथा सुखीकृतिर्येषां सुसंवादेषु कथ्यते ।
प्रागासन् वस्तुतस्तेऽन्धा इति किं तस्य साधनम् ॥ १०९० ॥
यथा वोज्जीवनं येषां युष्मच्छास्त्रेषु कीर्त्तितम् ।
अमीषां वास्तवो मृत्युः केन रूपेण साध्यते ॥ १०९१ ॥

सत्यार्थुवाच ॥

श्रीयेष्वोऽपौरुषेयाणां कर्म्मणां सत्यतां भवान् ।
निश्चेतुं शक्नुयात् सुष्ठु सुसंवादावलोकनात् ॥ १०९२ ॥
असावपौरुषेयाणि यानि कर्म्माण्यसाधयत् ।
एताभ्यां तानि लक्ष्मभ्यां व्यशिष्यन्तेति बोधतु ॥ १०९३ ॥
दिव्यानि तानि कर्माणि नह्यसाध्यन्त गोपने ।
परन्तु साक्षिणामग्रे इति लक्षणमादिमम् ॥ १०९४ ॥
सर्वैश्च मानुषैस्तानि शक्यान्यासन् परीक्षितुम् ।
न मायारूपकाणीति द्वितीयं विद्धि लक्षणम् ॥ १०९५ ॥
दिनत्रयाद् मृतो लोको वस्तुतो जीवमाप्तवान् ।

उताहो नाप्तवानेतत् को न शक्तः परीक्षितुम् ॥ १०९६ ॥
यथा वा वस्तुतः कोऽपि जन्मान्धः प्रागभूद् न वा ।
दृष्टिं चापेत नापेति को विवेक्तुं न शक्नुयात् ॥ १०९७ ॥
एते तु लक्षणे यस्मिन्नतिमानुषकर्मणि ।
भवेतां तस्य सत्यत्वे संशयोऽनुचितो भवेत् ॥ १०९८ ॥
कीदृग् येष्वस्तु कर्माणि पर्वैक्षन्त बहुदिनः ।
अदां प्रागस्य दृष्टान्तं जन्मान्धस्य कथां वदन् ॥ १०९९ ॥
येष्वस्तु कर्मणां येन भवान् मन्येत सत्यताम् ।
तदर्थमत्र दृष्टान्तं ब्रवे योऽस्मिन्नोदितम् ॥ ११०० ॥
मया तु वक्ष्यमाणेऽस्मिन्नतिमानुषकर्मणि ।
पुराप्रोक्ते अवाप्येते उभे सत्यत्वलक्षणे ॥ ११०१ ॥
तत् कर्म साक्षिसामग्रे सप्रमाणं न्यसाधयत ।
सर्वैश्च तस्य सत्यत्वं शक्यमासीत् परीक्षितुम् ॥ ११०२ ॥
येषाञ्च साक्षिसामग्रे येषूक्तामकरोत् क्रियाम् ।
तन्मध्ये केचनाभिज्ञा तस्यासन्निति बुध्यते ॥ ११०३ ॥
अथो लाजारसंज्ञस्य पुंसः प्रेतस्य कस्यचित् ।
येषां सञ्जीवितस्येयं श्रूयतामद्भुता कथा ॥ ११०४ ॥
बेथानियाभिधे ग्रामे वासी येषां प्रियो जनः ।
लाजारनामकः साधुरेकदाऽभवदातुरः ॥ ११०५ ॥
निजस्य रोगिणो भ्रातुर्दुःखते ज्ञापनाय तु ।
ससारो तस्य सन्देशमनुत्यातां प्रभुं प्रति ॥ ११०६ ॥

इमं सन्देशमाकर्ण्य तेषु त्रिष्वपि वत्सलः ।
येषू र्न तत्वरे गन्तुं व्याहरत्त्वेवमस्फुटम् ॥ ११०७ ॥

श्रीयेषूरुवाच ।

न लाजारस्य मृत्यर्थमामयोऽयमजायत ।
मद्विधो दर्शनार्थाय त्वीश्वरेश्वरपुत्रयोः ॥ ११०८ ॥

सत्यार्थुवाच ॥

इत्युक्त्वा तत्समाचारप्राप्तेः पश्चाद् दिनत्रयम् ।
श्रीयेषू स्तस्थलेऽतिष्ठद् यत्र पूर्वमवर्त्तत ॥ ११०९ ॥
पश्चादूचे तु निद्राति लाजारो नः प्रियः सखा ।
एतर्हि प्रस्थितिं कुर्वे तस्य जागरणाय तु ॥ १११० ॥
शिष्या प्रोचुः स चेत् सुप्तस्तर्हि सुखीभवेदिति ।
यतः सुषुप्तिविश्रामं येष्वाऽबोधन् विवक्षितम् ॥ ११११ ॥
परन्तु वस्तुतो मृत्युं पूर्वमुद्दिष्टवान् प्रभुः ।
तात्पर्यं तस्य वाक्यस्य पुनरेवमबोधयत् ॥ १११२ ॥

श्रीयेषूरुवाच ॥

गतासुरस्ति लाजारो यच्च नासं तदन्तिके ।
तद्धेतोरस्मि सन्तुष्टो विश्वासो येन वो भवेत् ॥ १११३ ॥

सत्यार्थुवाच ॥

तदा बेथानियां गत्वा येषू र्वसचतुष्टयम् ।
समाधौ स्थापितं प्राप्नोत् तं लाजारं निजं प्रियम् ॥ १११४ ॥
ग्रामस्थसौ मयेदानीमुक्तो बेथानियाभिधः ।

बहुसंघेमभिख्याया नगर्यां निकटेऽभवत् ॥ १११५ ॥

ततो बहुदिनोऽनेके साजारस्य मृतेः परम् ।

सहोत्सदीययोः पार्श्वमायन् सान्त्वनहेतवे ॥ १११६ ॥

तेभ्यः समागमं श्रुत्वा साजारस्य सहोदरा ।

निष्क्रान्ता सद्मनश्चामुं साक्षात्कर्तुं गताऽवदत् ॥ १११७ ॥

मार्थोवाच ॥

भो भो प्रभो भवान् पूर्वं यद्यस्यादिह स्वसे ।

तदापि मामकस्तर्हि नामरिष्यत् सहोदरः ॥ १११८ ॥

इदानीं चापि यद्यत् त्वं प्रार्थयेः परमेश्वरात् ।

तत् सर्वमीश्वरो दद्यादिति जानामि निश्चितम् ॥ १११९ ॥

इमां मद्वोक्तिमाकर्ण्य ततः सान्त्वावहं वचः ।

उत्थाता तावको भ्राता पुनरित्यब्रवीत् प्रभुः ॥ ११२० ॥

ततो मार्थाऽवदद् घस्रे चरमे पुनरुत्थितौ ।

सोऽप्युत्थातेति वेद्मीति ततो येशूरभाषत ॥ ११२१ ॥

श्रीयेशूरुवाच ॥

अहमेवाक्षरो विद्धि पुनरुत्थानजीवयोः ।

यः श्रद्धाति मयेव स प्रमीत्यापि जीविता ॥ ११२२ ॥

यः श्रद्धाति जीवंश्च न कदापि म्रियेत सः ।

हे मार्थे किं त्वमेतस्मिन् वाक्ये प्रत्येषि मामके ॥ ११२३ ॥

मार्थोवाच ॥

वाढं यो मा जगत्यस्मिन्नागमिष्यन्नभूत् प्रभो ।

स ईश्वरात्मजः खिलत्वमसीति मतं मम ॥ ११२४ ॥

सत्यार्थुवाच ॥

ततो गृहं गता मार्या मरीयां भगिनीं निजाम् ।
आहूय ज्ञापयामास सङ्कुचत्वां दिदृक्षते ॥ ११२५ ॥
मरीया तिदमाकर्ण्य अत्योत्सुकी सुसत्वरम् ।
ग्रामाद् बहिः प्रभो र्येष्वः सन्निधावाजगाम च ॥ ११२६ ॥
तदानीं ये तया साकं गृहेऽतिष्ठन् यहूदिनः ।
उत्तिष्ठन्तीं बहिर्यान्तीं तां दृष्ट्वा तेऽन्वयासिषुः ॥ ११२७ ॥
भ्रातुः समाधिमेषा हि याति सम्प्रति रोदितुम् ।
इत्येतत् सङ्किनस्तस्या मिथः प्रोचुरमी तदा ॥ ११२८ ॥
तैरन्विता मरीया तु येष्वः सन्निधिमागता ।
दृष्ट्वा च पादयोस्तस्य पतित्वैवमभाषत ॥ ११२९ ॥

मरीयोवाच ॥

भो भो प्रभो भवान् पूर्वं यद्यस्यास्यदिह स्थले ।
कदापि मामकस्तर्हि नामरिष्यत् सहोदरः ॥ ११३० ॥

सत्यार्थुवाच ॥

तामश्रुलोचनीं साभून् यहूदीयांश्च तत्सखीन् ।
विलोक्य मन्युना येषुः समदुःखो न्यपीडयत ॥ ११३१ ॥
मृतं योहिश्य पप्रच्छ यूयं कुत्र न्यधत्त तम् ।
इत्यस्य चोत्तरं प्राप द्रष्टुमागम्यतां प्रभो ॥ ११३२ ॥
अश्रूण्यपातयद् येषुस् तत्तु दृष्ट्वा यहूदिनः ।

अवोचन्नेव कीदृक्षममुष्मिन् प्रीतवानिति ॥ ११३३ ॥

अन्ये बभाषिरे योऽयं दृष्टिमन्धाय दत्तवान् ।

स एतस्यापि दिष्टान्तं रोद्धुं किं नाशकीदिति ॥ ११३४ ॥

अनावधीयतां विदन् कुशपाणि यक्षदिनः ।

नाधाच्छुः किन्तु खातेषु वस्त्रैरावेष्टितान्यधुः ॥ ११३५ ॥

अथो यस्मिन् निधाने तु लाजारस्य न्यधीयत ।

तद् आसीद् गह्वरं द्वारि प्रस्तरेण समावृतम् ॥ ११३६ ॥

सुदीर्घं निश्वसन्नन्तं येषूस्तत् स्थानमागतः ।

अथाऽपसार्यतामित्थं प्रान्तस्थानब्रवीज्जनान् ॥ ११३७ ॥

इमं येषूक्तमादेशं श्रुत्वा मार्थाऽवदत् प्रभो ।

दुर्गन्धः सोऽधुना जातो हत्वा घडचतुष्टयम् ॥ ११३८ ॥

तदा येषूरमूमूचे श्रद्धां चेदाचरेस्तदा ।

माहात्म्यमैश्वरं पश्ये रिति किं नाहमुक्तवान् ॥ ११३९ ॥

तदा तु प्रस्तरे द्वाराद् गह्वरस्यापसारिते ।

समूर्छलोचनो येषूः परमेश्वरमस्तुत ॥ ११४० ॥

श्रीयेषूरुवाच ॥

त्वां धन्यं वच्मि हे तात यतो मे श्रुतवानसि ।

सदा च मे प्रबोधीति सुष्ठु प्रामण्यवेदिवम् ॥ ११४१ ॥

तथापि लोकसङ्घस्य प्रान्तस्थस्य कृतेऽवदम् ।

ते येन प्रत्ययं कुर्युस्त्वं मां प्रेरितवानिति ॥ ११४२ ॥

गुरुरुवाच ॥

इत्युक्त्वा मृत्युसंहर्त्री शक्तिं येषुः प्रकाशयन् ।
लाजारे हो निरेहीति मृतं प्रोच्चैः समाकृषत् ॥ ११४३ ॥
सद्योऽसौ बहिरागच्छद् वस्त्रैर्वेष्टितपाणिपाद् ।
बद्धास्यो गात्रमार्जन्या यथा न्यस्यत गह्वरे ॥ ११४४ ॥
तदा येषूस्तु तांल्लोकान् परितःस्थानभावत ।
तं मुक्तबन्धनं कृत्वा निर्विघ्नं विसृजन्विति ॥ ११४५ ॥
मरीयामार्थयोर्दृष्ट्वा समेतानां यहूदिनां ।
अनेके तां क्रियां दैवीं दृष्ट्वा येष्वि विश्वसुः ॥ ११४६ ॥
अन्ये तु सन्निधिं गत्वा शासितयां यहूदिनाम् ।
यत्कर्मासाधयद् येषू तस्य तत्त्वं न्यवेदयन् ॥ ११४७ ॥
तच्छ्रुत्वा ते प्रधानास्तु संगृहीताश्च संसदि ।
मिथश्च मन्त्रणां कृत्वा तर्हि तादृग् बभाषिरे ॥ ११४८ ॥

यहूदिन ऊचुः ॥

किं कुर्मोऽपौरुषेयीर्हि क्रिया बह्वीः करोत्ययम् ।
एवं त्यजेम चेत्तस्मिन् प्रत्येष्यन्ति तदा समे ॥ ११४९ ॥
तदा नो धाम जातिश्च संहरिष्यन्ति रोमिणः ।

सत्यार्थुवाच ॥

तच्छ्रुत्वैकस्तु तन्मध्ये कायफाख्यस्तदातनः ।
प्रधानयाजको वाक्यं सभास्थानिदमब्रवीत् ॥ ११५० ॥

कायस्थ उवाच ॥

सर्वे लोका न नश्येयुरित्यस्मै हेतवे मतिः ।
एकस्य युज्यते पुंस इति यूयं न बोधथ ॥ ११५१ ॥

सत्यार्थ्युवाच ॥

ततः प्रमृत्यमी दुष्टाः प्रधानास्तु यक्षदिनाम् ।
नानोपायान् मिथो येषो हत्यायै समसूचयन् ॥ ११५२ ॥
इदानीं या मया प्रोक्ता लाजारोद्देशिनी कथा ।
सत्यत्वसत्त्वैः सर्वैः सा मद्गुरौ विशिष्यते ॥ ११५३ ॥
लाजारो वस्तुतः प्रेतो ह्यासीदत्र न संशयः ।
न चेत्तदा कुतः खस्योरम्युपातस्तदीययोः ॥ ११५४ ॥
कुतः सान्त्वाय मित्राणां तयोः पार्श्वे समागतिः ।
कुतो वा कुणपं पूतं मृतवस्त्रैश्च वेष्टितम् ॥ ११५५ ॥
लाजारो वस्तुतः प्रेतो यदि नोज्जीवयिष्यत ।
तदा तं कौतुकाद् द्रष्टुं कुतोऽयास्यन् यक्षदिनः ॥ ११५६ ॥
ये लोकाः कर्मणोऽमुष्य साक्षिणः स्वयमासत ।
तेषां केचिज्जना येषो दिशोऽभूवन्निति स्फुटम् ॥ ११५७ ॥
अमी सद्यश्च मुख्यानां पार्श्वं गत्वा यक्षदिनाम् ।
तत्कर्मविस्तरं प्रोचुरित्याख्यानात् प्रतीयते ॥ ११५८ ॥
अतः प्रतारणा तस्मिंश्चेत् प्रायोऽस्यत कर्मणि ।
प्रधानास्ते तदाऽन्विष्य व्याजयिष्यन् प्रभोर्दिवः ॥ ११५९ ॥
अमी तु वास्तवं ज्ञात्वा प्रोक्तं कर्मातिमानुषम् ।

लोके तदीयवार्ताया रोढुमैहन्त कीर्त्तनाम् ॥ ११६० ॥
येनास्य कर्मणः सर्वं चिह्नं लुप्येच भूतलात् ।
तदर्थं तर्हि लाजारमपि हन्तुमकल्पयन् ॥ ११६१ ॥
तथा चापौरुषेयस्य कर्मणोऽमुष्य सत्यता ।
नानाप्रमाणयुक्तस्य शङ्कनीया न विद्यते ॥ ११६२ ॥

वेदविदानुवाच ॥

अन्यद् येष्वचरित्राणां सत्यत्वस्योपपादकम् ।
प्रमाणं चेद् भवान् दातुं शक्नुयात्तर्हि कथ्यताम् ॥ ११६३ ॥

सत्यार्थुवाच ।

खिस्तीयशास्त्रकाराणां येन सिध्यति सत्यता ।
प्रमाणमन्यदेतर्हि भवता श्रूयतामिदम् ॥ ११६४ ॥
ये लौकिकेषु कार्य्येषु जनाः सन्ति विचक्षणाः ।
ते सत्यासत्ययोः प्रायो विदुः कर्त्तुं विवेचनाम् ॥ ११६५ ॥
सत्यं ब्रवीति लोकोऽयं मिथ्या वक्त्यमुकोऽपरः ।
इत्येतद् आस्यवाक्यादेः विकारैस्तर्कयन्त्यमी ॥ ११६६ ॥
मिथ्या वदन्ति ये लोका जातु वाचा स्खलन्ति ते ।
तदास्ये कर्हिचिल्लज्जा किंवा भीतिः प्रकाशते ॥ ११६७ ॥
ये लोकाः सत्यमाऽऽस्तु ते सन्तोऽक्षुब्धचेतसः ।
रूपेण विभ्रमं नैव सूचयन्ति स्वरेण वा ॥ ११६८ ॥
लिङ्गैर्यथा च वक्तॄणां सत्यासत्यं विविच्यते ।
तथैवोक्तार्थयोर्भेदे ग्रन्थप्रोक्तान्तदन्तम् ॥ ११६९ ॥

बहून् ग्रन्थान् विचारेण ये पठन्ति मनस्विनः ।
तेषां गुणागुणान् सम्यग् विजानन्ति विविच्य ते ॥ ११७० ॥
ग्रन्थोऽमुकः सुविश्वास्यो न विश्वास्योऽमुकोऽपरः ।
इति द्वयोस्तयोरर्थं सुविचार्य विदुर्बुधाः ॥ ११७१ ॥
अर्थेन स्वयमुक्त्या च येषां सिद्ध्यत्यसत्यता ।
तादृशा भूरयो ग्रन्थाः प्रचलन्त्यवनीतले ॥ ११७२ ॥
अर्थो ह्यसम्भवो यस्मिन्नयुक्त्या सन्निभोऽस्ति च ।
तस्य ग्रन्थस्य सत्यत्वे सन्दिहन्ति विवेकिनः ॥ ११७३ ॥
क्वापि ग्रन्थे निरर्थानां वृत्तान्तोऽद्भुतकर्मणाम् ।
वर्तेत चेत्तदा तस्मिन् विश्वासो दुष्करो भवेत् ॥ ११७४ ॥
यथा देवोऽमुकः प्रेम्णा स्त्रीयांऽमुल्योदतोलयत् ।
लीलामात्रार्थमित्युक्ते सन्दिह्यन्ते पण्डिताः ॥ ११७५ ॥
हीनोऽत्युक्त्या तु यस्यार्थः सम्भावी च प्रतीयते ।
तं ग्रन्थं ग्रन्थविश्वासं मन्येरन् विबुधास्तमे ॥ ११७६ ॥
यदन्तरङ्गयोऽर्थाश्च सत्यवादित्वसूचकाः ।
अनेकाः स्युस्तु स ग्रन्थः श्रद्धामात्रतोऽर्हति ॥ ११७७ ॥
यथा यस्मिन् स्वपक्षाणां गुणदोषौ प्रबन्धकृत् ।
ब्रूयात् किमप्यनिश्चित्य स ग्रन्थः प्रत्ययोचितः ॥ ११७८ ॥
अत्रावधीयतामेतद् या या येषो विभूतयः ।
सुसंवादेषु कथ्यन्ते कीदृशः सन्ति ताः समाः ॥ ११७९ ॥
अमुष्यापौरवेयीणां क्रियाणां निकरे क्रिया ।

मोघा नैकाऽपि लीलार्थं तेनाकारि महात्मना ॥ ११८० ॥
कस्याप्यर्थस्य लाभाय प्रशस्तस्य स्वनिश्चितम् ।
अपौरुषेयसामर्थ्यमसौ नित्यमदर्शयत् ॥ ११८१ ॥
स्वमहिम्नः प्रकाशाय दुःखिनां रक्षणाय च ।
श्रद्धाबुद्धौ च शिष्याणां क्रियास्वग्रे स दैविकीः ॥ ११८२ ॥
पुनश्च ये सुसंवादान् प्राणयन् ग्रन्थकारिणः ।
गुणागुणौ समपक्षाणां खेषां तेऽवर्णयन्नुभौ ॥ ११८३ ॥
यथा येष्वोऽनुगः पेत्रः स्वप्रभोर्निश्चयं भयात् ।
कृत्वा दोषी बभूवेति सुसंवादेषु कथ्यते ॥ ११८४ ॥
तैर्ग्रन्थकारिभिस्वाग्ये जडत्वाप्रत्ययादयः ।
येष्वोऽनुयायिनां दोषाः कथ्यन्ते सरलात्मभिः ॥ ११८५ ॥
अत्युक्तिसंयुतां स्नाघाममी येष्वोऽनुयायिनाम् ।
अकृत्वा वास्तवीं वार्त्तामवदन् व्याजमन्तरा ॥ ११८६ ॥
किमप्यमी न धूर्त्तत्वात् कल्पयित्वा यथातथम् ।
वृत्तानि वर्णयामासु रित्याख्यानात् स्वयं स्फुटम् ॥ ११८७ ॥
परन्तु कीदृशैर्नाना लिङ्गैः सत्यत्वसूचकैः ।
सुसंवादा विशिष्यन्ते तत् पाठादेव बुध्यते ॥ ११८८ ॥
इदानीं ते सुसंवादाः संस्कृतोक्तावनूदिताः ।
सुखेन पठितुं बोद्धुं शक्यन्ते भारतोद्भवैः ॥ ११८९ ॥
अतो भवान् मनो युक्त्वा सुसंवादानधीतवान् ।
तदन्तःस्थानि लक्ष्माणि सत्यतायाः निबोधतु ॥ ११९० ॥

वेदविद्यानुवाच ॥

यदा ख्रिस्तीयधर्मस्य प्रारम्भो भूतलेऽभवत् ।
तदानीं भूरयो येषूं प्रत्यरुन्धन् यहूदिनः ॥ ११९१ ॥
आदौ च ये जनास्तर्हि येष्वः शिष्यत्वमाश्रयन् ।
ते बाधिताः स्वदेशीयै र्बहून् क्लेशानभुञ्जत ॥ ११९२ ॥
यदा प्राचारि देशेषु धर्मोऽसौ यवनादिषु ।
तत्रापि तस्य मन्तारो नवा दुःखान्यभुञ्जत ॥ ११९३ ॥
इमाश्च तस्य मन्तव्यामादिमानां सहिष्णुताम् ।
विचार्य्यामुष्य धर्मस्य भवान् सत्यत्वमूहते ॥ ११९४ ॥
अमीषां त्वादिशिष्याणां दुःखभोगस्य सिद्धये ।
भवान् ख्रिस्तीयशास्त्रोक्तीरपन्यस्यति केवलम् ॥ ११९५ ॥
अतः पृच्छामि शास्त्रेभ्यः ख्रिस्तीयेभ्यो विनाऽपरम् ।
प्रमाणमस्य सिद्ध्यर्थं दातुं किं शक्यते न वा ॥ ११९६ ॥

सत्यार्थ्युवाच ॥

आदौ यैर्बाधने धर्मः ख्रिस्तीयः प्रत्यरुद्धत ।
अमीषां निश्चयोऽनेकैः प्रमाणैरुपपाद्यते ॥ ११९७ ॥
किन्त्वत्र येन सुस्पष्टा भवतो बुद्धिरुद्भवेत् ।
तदर्थं किञ्चिदाख्यानं कथयामि यहूदिनाम् ॥ ११९८ ॥
श्रीयेष्वः स्वर्गमात् प्राप्तश्चत्वारिंशत्समान्तरे ।
व्यतीते रोमिणो देशं चम्पाऽऽक्रामन् यहूदिनाम् ॥ ११९९ ॥
तदीयां राजधानीञ्च परिवेष्ट्य स्वसेनया ।

तां दुर्गामपि भंक्त्वा च समूलामुदसादयन् ॥ १२०० ॥
अनेके विग्रहेऽमुष्मिन्नहन्यन्त यहूदिनः।
प्रैषास्त्वन्येषु देशेषु व्यकीर्यन्त क्वचित् क्वचित् ॥ १२०१ ॥
तन्मध्ये भूयो येष्वि न विश्वस्य पुरातनम्।
स्वशास्त्रप्रोदितं धर्मं दधुरासक्तचेतसः ॥ १२०२ ॥
अद्यापि प्राक्तनं धर्ममाचरन्तो निरन्तरम्।
तदंशा भूयो लोके विलोक्यन्ते यहूदिनः ॥ १२०३ ॥
तौरेताख्यादिशास्त्राणि प्राचीनानि तदीयके।
इबीयोक्तौ प्रपठ्यन्ते निपठ्यन्ते च सादरम् ॥ १२०४ ॥
तच्छास्त्रोक्तेषु वाक्येषु विश्वसन्तश्च तारकम्।
स्ववंशस्यागमिष्यन्तं प्रतीक्षन्तेऽधुनाऽपि ते ॥ १२०५ ॥
श्रीयेशूं स्वीयशास्त्रोक्तं नोररीकृत्य तारकम्।
तेऽसादन्यं भविष्यन्तमाशंसन्ते समन्विताः ॥ १२०६ ॥
अतस्तेऽद्यापि चेद् येशूं निरस्यन्ति यहूदिनः।
तदा तत्पितरस्तद्वत् तिरोऽकुर्वन्न संशयः ॥ १२०७ ॥
येशूमुद्दिश्य यं ते हि धारयन्ति दुराग्रहम्।
पितृभ्यस्तैरसौ तेभ्यः क्रमप्राप्तो न चान्यथा ॥ १२०८ ॥
अतः खिस्तीयशास्त्रेषु यत् सर्वत्र यहूदिनाम्।
येशूं प्रत्युच्यते वैरं तस्य सत्त्वं सुनिश्चितम् ॥ १२०९ ॥
यहूदिभिन्नवंशाश्च येऽभवन् यवनादयः।
खिस्तीयान् नूतनांस्तेऽपि दुःखं नात्र संशयः ॥ १२१० ॥

प्रवर्त्तयन्ति ये नूनं धर्मं प्रत्नं त्यजन्ति च ।
प्रायः सर्वेऽपि बाध्यन्ते प्रत्नधर्मानुगैरमी ॥ १२११ ॥
आदौ स्त्रीयधर्मस्य वस्तुतो जघटे तथा ।
इत्येतद् ग्रन्थकाराणां वाक्यैः सिद्धति रोमिणाम् ॥ १२१२ ॥
किन्त्वस्मिन् विषये येन भवान् मन्येत निश्चयम् ।
तदर्थं कश्चिदेतर्हि वक्तुमर्हामि विस्तरम् ॥ १२१३ ॥
श्रीयेष्वः स्वर्गमादब्दा यतीयुः सप्ततिर्यदा ।
तदाऽऽसीत् विश्रुतः कश्चित् ताक्षिताख्यः प्रबन्धकृत् ॥ १२१४ ॥
सुख्यातो रौम्यवंशीयो विद्वान् गम्भीरधीरसौः ।
रोमीयाणां स्ववंशानां चरित्राणि प्रणीतवान् ॥ १२१५ ॥
प्रबन्धास्तत्कृतास्ते तु रौम्यायां रचिता गिरि ।
इदानीं भागतो लुप्ता भागतः सन्ति रक्षिताः ॥ १२१६ ॥
तदीयानां प्रबन्धानां भागो योऽद्यापि रक्षितः ।
तदन्तर्वक्ष्यमाणेयं ग्रन्थकर्त्राऽथते कथा ॥ १२१७ ॥
यतीयुर्वत्सराश्चिंशद् येष्वः स्वर्गमनाद् यदा ।
तदाऽघटिष्ट तद् वृत्तं मयैतर्हि विवक्षितम् ॥ १२१८ ॥
तस्मिन् काले हि रोमायां महान् प्रज्वलितोऽनलः ।
दग्ध्वा चानेकगेहादि महाध्वंसकरोऽभवत् ॥ १२१९ ॥
अभिप्रायेण सम्राजो वह्निः प्रज्वलितस्तु सः ।
न चाकस्माद् बभूवेति केचिद् रोम्याः प्रशंसिरे ॥ १२२० ॥
सम्राड् हि निष्ठुरो भ्रष्टो निरोनामा तदातनः ।

लीलाभि र्व्यसनैश्चापि सदा कालमयापयत् ॥ १२२१ ॥
इमां व्याख्यां पुरस्कृत्य ग्रन्थात् तालितनिर्मितात्।
खिस्तीयेहेशिवाक्यस्य सारमन्वेहराम्यथ ॥ १२२२ ॥ यथा ॥

रौम्यसाम्राज्यविषयकचरित्रचक्रस्तालित उवाच ॥

सम्राजा दाहिता रोमा त्विति शङ्का न चेष्टितैः।
न वा दानादिभिस्तस्य परिहर्त्तुमशक्यत ॥ १२२३ ॥
निवर्त्तनाय शङ्कायाः खिस्तीयाख्यजनेषु सः।
दाहस्य दोषमारोप्य दृढैर्दण्डैः शशास तान् ॥ १२२४ ॥
अमी खिस्तीयनामानो दुराचारस्य कारणात्।
बभूवुर्गर्हिता लोके दण्डपात्राणि चासत ॥ १२२५ ॥
तस्याः खिस्तीयसंज्ञायाः खिस्तनामा प्रवर्त्तकः।
तिबर्थ्याभिख्यसम्राजः काले यो बुभुजे वधम् ॥ १२२६ ॥
निरुद्धोऽसौ त्वसद्धर्मः पुनरारभतैधितुम्।
यङ्गदिनीकृतं व्याप्य रोममप्याजगाम च ॥ १२२७ ॥
खिस्तीयान् आत्मनः केचित् स्वीकुर्वन्तस्तु दध्रिरे।
अमीभिः सूचितोऽन्येषां महान् वर्गोऽप्यधारि च ॥ १२२८ ॥
अमी च नो तथा दाहरूपपातकहेतुना।
यथा द्वेषेण मर्त्यानां निरनीयन्त दोषिणः ॥ १२२९ ॥
केचिच्छ्वभिर्व्यदीर्य्यन्त पशुचर्मभिरावृताः।
अन्ये काष्ठेष्वमज्जन्त कीलच्छिन्नकरांघ्रिकाः ॥ १२३० ॥
तेषामन्ये त्वराणाञ्चे वस्त्रे वेष्टितमूर्त्तयः।

निशीथिन्यां प्रकाशार्थं प्राज्वलन्त क्षपामुखे ॥ १२३१ ॥
स्वयं सभाडिमान् दग्धान् क्षेपूद्यानेष्वदर्शयत् ।
आदाय सारयेवेशं तच तिष्ठन् ददर्श च ॥ १२३२ ॥
आचारं तादृशं दृष्ट्वा लोकास्तद्दग्धभोक्तृषु ।
खिलीयेष्वन्वकम्पन्त दग्धयोग्येषु सत्स्वपि ॥ १२३३ ॥
अमीषां दोषिणां दग्धो न सामान्यहिताय हि ।
इत्थं क्रूरस्य सभाजस्यकारीति जनै मंतम् ॥ १२३४ ॥

सत्यार्थुवाच ॥

इतस्तास्तान्तितोक्तायां घटनायां विचारणात् ।
खिलीयानां चिरत्नानां दुर्दशा बुध्यते स्फुटम् ॥ १२३५ ॥
तद्धर्मं नूतनं दिष्ट्वा भिन्नधर्मानुयायिनः ।
तान् रौम्या दग्धयामासुरिति स्पष्टं प्रकाश्यते ॥ १२३६ ॥
यथा चामी निरोन्नाथः सभाजः समये दृढान् ।
लोकानभुञ्जतानेकान् तथा पूर्वं न संशयः ॥ १२३७ ॥
स तांकितस्य तान् भक्तान् दग्धार्हांश्च ब्रवीति यत् ।
तस्माद् भवांस्तदाचारं भक्तं भूतं न मन्यताम् ॥ १२३८ ॥
प्राज्ञोऽपि तांकितोऽसौ हि खिलीयानवधीरयन् ।
दुराग्रहेण पक्षंच तत्त्वं नान्वेष्टुमैहत ॥ १२३९ ॥
दुराग्रहाद् विना तत्त्वमन्वैषिष्यदसौ यदि ।
तदाचारं विनिर्णेतुमशक्ष्यिष्यत् तदा शुचिम् ॥ १२४० ॥

वेदविद्वानुवाच ॥

खिस्तीयांस्तांकितस्तद्वद् निन्दन् भ्रष्टान् ब्रवीति यत् ।
तद्वाक्यात् तदाचारे कश्चिद्भः कोपि नापतेत् ॥ १२४१ ॥
खिस्तीयान् भिन्नधर्माणो रोमिणो यदनिन्दिषुः ।
तस्माद् भ्रष्टता तेषां खिस्तीयानां न सिद्ध्यति ॥ १२४२ ॥
लोका हि भिन्नधर्माणो देवमार्गेण चोदिताः ।
परस्परं जुगुप्सन्त इति भूयो विलोक्यते ॥ १२४३ ॥
अस्मद्देशीयलोका हि शैवा निन्दन्ति वैष्णवान् ।
तथैव वैष्णवाः शैवानिति को वा न बोधति ॥ १२४४ ॥
खिस्तीयानां सदाचारः प्रमाणैर्यदि सिद्ध्यति ।
तदा तस्याय रौम्योक्तं नाहं मन्येय निन्दनम् ॥ १२४५ ॥

सत्यार्थ्युवाच ॥

नासंस्तु वस्तुता भ्रष्टास्ते खिस्तीयास्तदातनाः ।
इत्यत्र श्रूयतां साक्ष्यं रौम्यस्यैकस्य भाषितुः ॥ १२४६ ॥
आसीत् तदातनः कश्चित् स्विनियाख्यो महाजनः ।
उक्तस्य तांकितस्यासौ वयस्यः सुप्रियोऽभवत् ॥ १२४७ ॥
अशीति वत्सराः येभ्यः स्वर्गमाद् व्यत्यगुर्यदा ।
तदा विधुन्यदेशस्य सोऽधिष्ठाता न्ययुज्यत ॥ १२४८ ॥
खिस्तीयान् प्राप सोऽनेकान् वसतस्तत्र नीरुति ।
तद्धर्मवर्द्धनात् प्रायो देवानां तत्यजेऽर्चना ॥ १२४९ ॥
परन्तु रौम्यसाम्राज्ये नूतधर्मनिषेधनात् ।

स्त्रीयदेवैभिस्तेषामभियोगः प्रचक्रमे ॥ १२५० ॥
तथा तेष्वभियुक्तेषु सत्सु शासितुरन्तिके ।
किं तत्र कार्यमित्यस्मिन्विषये सन्दिदेह सः ॥ १२५१ ॥
विधेर्विना हि सामान्याद् मूलधर्मनिषेधकात् ।
स्त्रीयोद्देशकः कोऽपि विहितो नाभवद् विधिः ॥ १२५२ ॥
तस्मादादेशमादित्सुः शासिता स्त्रीनियाभिधः ।
विधिं जजाननामानं सभाजं प्रति मुमुक्षवान् ॥ १२५३ ॥
सा पत्री रौम्यभाषायां लिखिताऽद्यापि रक्ष्यते ।
सभाजा प्रेषितं तस्याश्चोत्तरं वर्त्तते तथा ॥ १२५४ ॥
स्त्रीयान् प्रति यादृक्षं व्यवहार्षीत् स शासिता ।
इत्यस्य सारमादाय तत्पत्राद् व्याकरोम्यहम् ॥ १२५५ ॥
यथा । विधुन्यप्रदेशस्य शासिता स्त्रीनियनामोवाच ॥
स्त्रीयधर्मसन्तृप्तेर्याद् येऽभियुक्ता ममान्तिके ।
आगिन्दिरे जनास्तेषामर्थे तादृशमाचरम् ॥ १२५६ ॥
स्त्रीया यूयमाद्धे किमिति तान् पृष्टवानहम् ।
तैः स्वीकृते त्वहं भूयो द्विरपृच्छं सतर्ज्जनम् ॥ १२५७ ॥
तथा कृते तु येषु तत्पात्रास्युः खलिन्नमी मते ।
तदाऽहमादिशं सद्यस्तद्दण्डः क्रियतामिति ॥ १२५८ ॥
यादृक् पत्यात्तदीयोऽस्तु कृतयुक्तात् तथाप्यमी ।
तत्पत्रात् दुर्दमाद् दण्डमर्हन्तीति मया मतम् ॥ १२५९ ॥
स्त्रीयान् आत्मनोऽन्ये तु नोररीकृत्य वन्दनम् ।

मुदा दिवौकसां ज्ञात्वा जिनमाप्यनिन्दितुः ॥ १२६० ॥
जिनीया वस्तुतो ये तु सन्ति भुञ्जाऽपि ते वचम् ।
देवानां वन्दनादीनि न कुर्वन्तीति वाच्यते ॥ १२६१ ॥

सत्यार्थुवाच ॥

जिनीयधर्मभक्तत्वमाचारं तद्विदां मुखात् ।
निश्चित्य तस्य वृत्तान्तमसावेवं न्यवेदयत् ॥ १२६२ ॥

जिनिय उवाच ॥

दोषस्तेषामियानस्ति यत् ते भक्ते निरूपिते ।
गीतेन सङ्गताः जिनं प्रशंसन्तीश्वरं यथा ॥ १२६३ ॥
न दुष्कृतस्य वस्याऽपि छाये ते चिन्तु सर्वथा ।
त्यागाय व्याजचौर्यादेः शापयन्ति परस्परम् ॥ १२६४ ॥
तथा छले एकभूय पुनः सार्वं च सङ्गताः ।
ते दोषवर्जितं सर्वं सद्यत् खादन्ति भोजनम् ॥ १२६५ ॥

सत्यार्थुवाच ॥

सर्वं तत्त्वं जिज्ञासुः दे नार्यौ जिनसेविके ।
यथेव यातनार्थेन जिनियोऽसावपीडयत् ॥ १२६६ ॥
नार्यौ परीक्षिते ते तु तीव्रां भुञ्जाऽपि वेदनाम् ।
कमप्यशुद्धमाचारं जिनीयैर्वाचतुः कृतम् ॥ १२६७ ॥
जिनीयानां गवाभक्तिः कुत्सिता चामितऽस्ति च ।
इत्येव शपथिता मेने छला नार्यौः परीक्षकम् ॥ १२६८ ॥
सभाजा स्थापितं धर्मं जनो जाङ्गीकरोति च ।

स दक्षमर्हतीत्येतत् शिनिरोऽसावमन्यत ॥ १२६९ ॥
यां तस्यामीश्वरस्यार्थामेवैको मन्यते पुमान् ।
तामेवार्हत्यनुष्ठातुमित्यसौ न व्यचारयत् ॥ १२७० ॥
केनाप्यस्वीकृतं धर्मं ग्राहयन्ति बलेन ये ।
तेऽन्यायमाचरन्तीति रोमीवै मंक्षुबुद्धत ॥ १२७१ ॥
अतः सद्बुद्धिहीनोऽसौ शिनिराख्यः सुधीरपि ।
शिखीयं धर्ममाकुष्णत् शिखीयांश्च व्यपीडयत् ॥ १२७२ ॥
तथापि सर्वथा तेषामसौ ज्ञात्वा परीक्षणम् ।
क्रमप्यशुद्धमाचारं तैः कृतं न क्षमावानभवान् ॥ १२७३ ॥
भवान् शिखीयधर्मस्य तत्त्वं चेत्तु बुभुत्सति ।
तथा तदीयशास्त्राणि मनो युक्त्वा विचारयेत् ॥ १२७४ ॥
तथा कृते तु मार्गस्य शिखीयस्य पवित्रताम् ।
रोमीयोक्तापवादानां मिथ्यात्वञ्च निभोत्स्यते ॥ १२७५ ॥
अन्यथैतस्य मार्गस्य भक्तानामनुयायिनाम् ।
आचारोऽपक्षपातेन भवता परिदृश्यताम् ॥ १२७६ ॥
ये ह्याचरन्ति तं मार्गं तन्मताविष्टचेतसः ।
अमीषामान्तरी शुद्धिः साधुता च प्रवर्द्धते ॥ १२७७ ॥
इदं तु नाममात्रेण मतं शीलस्य भूयः ।
यथार्हं नाचरन्तीति न तद् आपत्तिकारणम् ॥ १२७८ ॥
यतस्तत् सम्मतं यस्य नाविशेद् मनसोऽन्तरे ।
कथं तस्माद् मतात् तस्य शिद्धिर्भावेत मानसी ॥ १२७९ ॥

बीजं छिन्नं छिनौ चेन्न प्रविशेद् वृत्तिकान्तरे ।
फलं कदापि तद्बीजाद् नोद्भवेत् सत्तमादपि ॥ १२८० ॥
तथाच स्त्रीयधर्म्मार्थं ते स्त्रिस्त्रीयाः पुरातनाः ।
क्लेशानभुञ्जतेत्येतद् मम वादात् प्रतीयते ॥ १२८१ ॥
अतो यदर्थमीदृक्षानमी क्लेशानभुञ्जत ।
स येषूद्देशितृत्तान्तस्तथ्यः स्याद् नात्र संशयः ॥ १२८२ ॥
यतो दग्धादयः क्लेशा भोक्तव्यास्यन्ति यत्कृते ।
कः प्राज्ञस्तादृशं मार्गमाश्रयेद् न परीक्ष्य तम् ॥ १२८३ ॥
तस्मात् स्त्रिस्त्रीयमार्गस्य प्रथमास्तेऽनुगा दृढैः ।
प्रमाणैः साधितं प्राप्य तमग्रङ्गन्निति स्फुटम् ॥ १२८४ ॥

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चेत् कृष्णरामयो वार्त्ता पुराणोक्ता न वास्तवी ।
सुसंवादोदिता येभ्यः कथा सत्या कुतो भवेत् ॥ १२८५ ॥
अत्युक्त्या देवताबुद्धिस्तेदभूत् कृष्णरामयोः ।
येभ्योऽपि किं तथा नाभूदित्यपृच्छमहं पुरा ॥ १२८६ ॥
येभ्यः कथा चरित्रेभ्यः प्रत्नेभ्यः कृष्णरामयोः ।
कथा विशिष्यते रीत्या तद् भवान् व्याकरोत्विह ॥ १२८७ ॥

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कृष्णादिवर्णयित्रीभ्यः कथाभ्योऽस्मन्मता कथा ।
कथा विशिष्यते रीत्या तदेतर्हि प्रपञ्चये ॥ १२८८ ॥
ये कृष्णरामयोर्लोका निबबन्धुरमूः कथाः ।

आसंस्ते विप्रजातीयाः सर्वे माध्याश्च भारते ॥ १२८९ ॥
यद्यद् देवार्चनोद्देशे ते बुधाः शिक्षयन्ति नः ।
तदेव मन्तुमर्हाम इति शूद्रादयोऽविदुः ॥ १२९० ॥
विकारम् आदितोऽन्यं मतं प्राप्य शनैःशनैः ।
अन्यच्छेषेऽभरद् रूपमिति वादेऽग्रिमेऽब्रवम् ॥ १२९१ ॥
अस्मिन् देशे तथा या तु अघटे मतविक्रिया ।
तस्यास्तदातनः कोपि नाभवत् प्रतिबन्धकः ॥ १२९२ ॥
मतस्यासौ विकारो हि जायमानः क्रमात् क्रमात् ।
अन्यत्यागां प्रधानानां हानेर्हेतुर्न भूतवान् ॥ १२९३ ॥
अतो यां यां मते विप्रा विक्रियामुदपादयन् ।
तामन्येऽप्यनुमास्तेषां स्वीयक्रुर्बाधया विना ॥ १२९४ ॥
विन्यस्तदीयधर्मादौ अघटे सर्वमन्यथा ।
लोका हि भूरयस्तस्य मतस्यासन् विरोधिनः ॥ १२९५ ॥
येषूद्देशीनि दत्तानि ते द्विजः सूक्ष्मदृष्टयः ।
परीक्षाचक्रिरे सम्यग् विस्तरादमवं यथा ॥ १२९६ ॥

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प्राक्काले भूरयो बौद्धा भवन्नत्र भारते ।
वैमत्यात् ते च विप्राणां क्षयमासन् विरोधिनः ॥ १२९७ ॥
अतस्ते ब्राह्मणा मिथ्या यथास्तेद् कृष्णरामयोः ।
प्रायेयंस्तर्हि किं बौद्धा नाशक्ष्यन्नमूः यथाः ॥ १२९८ ॥

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निःशङ्कं भूरयो बौद्धाः प्रागासन्नत्र भारते ।
ते श्रौतं प्राक्तनं धर्मं त्यक्त्वाऽन्यद् मतमाश्रयन् ॥ १२९९ ॥
मतानि ते तु विप्राणामपि खण्डितुमुद्यताः ।
मानं शक्तिश्च विप्राणां नहि भंक्तुमशक्नुवन् ॥ १३०० ॥
चिराद्धि ब्राह्मणाः पूज्या मताः सन्तोऽत्र नीरुति ।
अशेषान् अन्यजातीयान् जनान् स्वेऽस्थापयन् वशे ॥ १३०१ ॥
अतो वेदान् विहायैके बौद्धा यद्यपि जज्ञिरे ।
तथाप्यन्ये तु विप्रेषु समासव्यन्त पूर्ववत् ॥ १३०२ ॥
इमे च विप्रपक्षीया जनास्सर्वे तदातनाः ।
प्रामाण्यं पूर्ववत् तेषां बाडवानाममंसत ॥ १३०३ ॥
विप्राश्च याः कथा नूना देवानां समकल्पयन् ।
तास्तेषामनुगाः सर्वे स्वीचक्रुः अद्धया जडाः ॥ १३०४ ॥

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प्राक्काले ब्राह्मणान् पूज्यान् अमन्यन्तान्यवर्णजाः ।
तेषां शुश्रूषवश्चासन्निति युष्माभिरुच्यते ॥ १३०५ ॥
बुद्धस्तु वैदिकं धर्मं द्विजानां च प्रधानताम् ।
उत्पाद्य खण्डितुं येते इति लोके प्रसिद्ध्यति ॥ १३०६ ॥
तथा भूते तु विप्राणामर्थलाभादरादिषु ।
अत्यन्ता हानिरुत्पन्ना भवेदत्र न संशयः ॥ १३०७ ॥
अतः पृच्छामि ते विप्राः शक्तिमन्तोऽभवन् यदि ।

तदा ते बौद्धधर्मस्य नाबाधन्त कुतो जनिम् ॥ १३०८ ॥
चेदन्यवर्णजा लोका ब्राह्मणानां वशेऽभवन् ।
ते भिन्नवर्णजास्तर्हि बौद्धधर्मं कुतोऽन्वगुः ॥ १३०९ ॥
नूनो धर्मो हि मुख्यानां हानेर्हेतुर्यदा भवेत् ।
तदा तेऽस्यानुगान् दध्ये दन्यस्तीत्यब्रवीद् भवान् ॥ १३१० ॥
अतो विप्रैः कृता बाधा बौद्धानाञ्च पराजयः ।
भवदादानुसारेण नूनमावश्यकोऽभवत् ॥ १३११ ॥
अतस्ते वस्तुतो विप्राः प्रबलाश्चेदवित्सत ।
दध्रुस्ते तर्हि बौद्धानां वर्द्धनं नाबाधन् कुतः ॥ १३१२ ॥

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यामस्मिन्विषये शङ्कामधुना कुरुते भवान् ।
एतत् तस्याः समाधानं वक्ष्यमाणं निशाम्यतु ॥ १३१३ ॥
चेच्छक्ता ब्राह्मणास्तर्हि कुतः सेषां विरोधिनम् ।
बौद्धं ते नाबाधन् मार्गमिति शङ्कितवान् भवान् ॥ १३१४ ॥
अत्रावधीयतामादौ ग्रन्थः कोपि न वर्त्तते ।
विश्वासार्हो यतस्तत्त्वं सम्यक् शक्येत वेदितुम् ॥ १३१५ ॥
यतो ग्रन्थेषु बौद्धानां ग्रन्थेष्वद्यापि वर्त्तिषु ।
अर्थोऽत्युक्त्यान्वितो भूरिरसम्भावी च विद्यते ॥ १३१६ ॥
अतो विचार्य्य यामत्र बौद्धग्रन्थोदितां कथाम् ।
सम्भाव्यां प्राप्नुयां तस्याः सारं वक्ष्यामि संक्षिपन् ॥ १३१७ ॥
प्रागासीच्छाक्यवंशीयो राजन्यो गौतमाभिधः ।

विरक्तोऽसौ च संसाराद् युवा सन्न्यासमग्रहीत् ॥ १३१८ ॥
गृहं खं पैतृकं त्यक्त्वा तत्त्वज्ञानपरायणः ।
स ख्यातान् ब्राह्मणान् भूरीन् तत्रान्तेराश्रयाऽऽश्रयत् ॥ १३१९ ॥
केचिद् मतैस्तदीयैस्तु न सन्तुष्य स नूतनम् ।
भ्रातृद् विलक्षणं धर्माद् बौद्धधर्ममतिष्ठिपत् ॥ १३२० ॥
नाना यद्यप्यपूर्वाणि प्रावर्त्तद् मतानि सः ।
लोके तथाप्यभीष्टानि स्वीचकारापराणि तु ॥ १३२१ ॥
आवृत्तिर्जन्मनां यद्वद् वैप्रशास्त्रेषु कथ्यते ।
तथैव शाक्यसिंहोक्ते मतभेदेऽपि मन्यते ॥ १३२२ ॥
असौ च यानि नूतानि मततत्त्वान्यकीर्त्तयत् ।
तन्मध्ये कानिचिद् गाढं लोकाभीष्टान्यविन्दत ॥ १३२३ ॥
यतः पुनर्जनेर्बन्धाद् मुक्ता भूत्वा समे जनाः ।
निर्वाणं शक्नुयुः प्राप्तुमित्यसौ गौतमोऽवदत् ॥ १३२४ ॥
मनुष्यैः सर्ववर्णैर्यै गन्तुं मुक्तिश्च शक्यते ।
न तत्लाभाय पाण्डित्यमुपेक्ष्येतेति चाब्रवीत् ॥ १३२५ ॥
सर्वे विना विशेषेण मुक्तिर्लभ्येति यद् मतम् ।
तद् नीचवर्णजैर्लोके ग्राह्यमासीद् न संशयः ॥ १३२६ ॥
सदा स शाक्यसिंहश्च धर्माचारे परायणः ।
जितेन्द्रियत्वदानाद्यैः समान् प्रासादयज्जनान् ॥ १३२७ ॥
वाणीं त्यक्त्वा च शास्त्रीयां प्राकृतोक्तादृजावसौ ।
लोकान् स्वधर्मतत्त्वानि शिक्षयामास पर्यटन् ॥ १३२८ ॥

तस्मादिष्टैः समाख्यातैस्तदीयैरुपदेशनैः ।
अन्यथा भूरयो लोका मतं तत्रोक्तमाश्रयन् ॥ १३२९ ॥
चिरात्तु शक्तिमन्तोऽपि पूजिताश्चापि बाडवाः ।
वृद्धिं बौद्धस्य धर्मस्य रोद्धुं नैवाभवन् क्षमाः ॥ १३३० ॥
मते हि शाक्यसिंहोक्ते रताः साधारणा जनाः ।
अनेके तस्य धर्मस्य पक्षपातमकुर्वत ॥ १३३१ ॥
शाक्ये केचिच्च राजानः समासज्य तदातनाः ।
तद्धर्ममाश्रयन्नित्यं बौद्धग्रन्थेषु कथ्यते ॥ १३३२ ॥
अतः स्वमानसंहर्तॄन् बौद्धान् दृष्ट्वाऽपि बाडवाः ।
तद्धर्मवर्द्धनं रोद्धुं नाकल्पन्त तदातनाः ॥ १३३३ ॥
लोका यद्यप्यनेके तु बौद्धं पन्थानमन्वगुः ।
अन्ये तथापि विप्रेषु समासज्यन्त भूरयः ॥ १३३४ ॥
अमी च विप्रपक्षीया जना विप्रान् यथा पुरा ।
प्रामाणिकानमन्यन्त तथा पश्चादमंसत ॥ १३३५ ॥
शेषे गतेष्वनेकेषु वर्षाणां शतकेषु तु ।
सञ्जाताः प्रबलाः बौद्धान् निरास्यन् भारताद् द्विजाः ॥ १३३६ ॥

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स्वधर्मस्य किमप्यन्यदीश्वरोक्तत्वसाधकम् ।
प्रमाणं चेद् भवान् दित्सेत् तर्हि सम्प्रति दीयताम् ॥ १३३७ ॥

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भविष्यद्वादिनः प्रत्ना येऽन्ये भाविनमागमम् ।

पुरा यत् प्रोचुरित्येतदन्यत् तन्मतसाधनम् ॥ १३३८ ॥
चिरं येषूद्भवात् पूर्वं जाता देशे बहूदिनाम् ।
आचार्या विश्रुताः केचिदासन् मोसिपुरःसराः ॥ १३३९ ॥
ते चात्मनेश्वरीयेण बोधिता लोकतारकम् ।
कश्चित् प्रादुर्भविष्यन्तं महात्मानमवादिषुः ॥ १३४० ॥
अमुष्य तारकं भव्यमुद्दिशन्तः शुभप्रदम् ।
नाना चिह्नानि ते तस्मिन् भवितव्यान्यवर्णयन् ॥ १३४१ ॥
यथाऽसावमुके वंशे नगरे चोद्भविष्यति ।
भोक्ता च दुःखमित्यादि तेऽवदंस्तस्य विस्तरम् ॥ १३४२ ॥
आविर्भविष्यतस्तातु लक्षणानि यदन्तरे ।
ते वर्णितानि ते ग्रन्थाः प्रख्यातेऽधुनावधि ॥ १३४३ ॥
तस्मिंश्च तारके यानि भवितव्यान्यवादिषुः ।
श्रीयेष्वि तानि चिह्नानि सङ्गृहीतान्यविस्मृत ॥ १३४४ ॥
तस्मा चवस्तुतो येषूरीश्वरीयमतावहः ।
स्वजाते रैश्वरस्तातो चासीदित्युपपाद्यते ॥ १३४५ ॥
तदुद्देशे हि वाक्यानि यान्यूचुर्भव्यवादिनः ।
ते तानि नाग्रहन् वस्तुमैश्वराद् बोधनाद् विना ॥ १३४६ ॥
उदकं योऽग्रतो ब्रूयादीश्वरेण न बोधितः ।
कदापि नात्र संसारे पुमांस्तादृगजायत ॥ १३४७ ॥
यस्मीश्वराज्ञया नव्यां तारको निरदिश्यत ।
स येषूवंस्तुतस्तातो जगतः स्याद् न संशयः ॥ १३४८ ॥

परन्तु भवद्वाक्यमुक्तीरेतर्हि विस्तरात् ।
अहं न शक्नुयां वक्तुं वादसङ्घोचनेच्छया ॥ १३४९ ॥
अग्रे तु वादधारायां चेत् सुयोगमवाप्नुयाम् ।
तदा किञ्चित् तदुक्तीनां प्रदास्यामि निदर्शनम् ॥ १३५० ॥

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प्रभोर्येभ्यो भवानद्य यच्चरित्रमवर्णयत् ।
मनोयोगेन तत् सर्वमधुना श्रुतवानहम् ॥ १३५१ ॥
यं वादं तच्चरित्राणां विश्वास्यत्वस्य सिद्धये ।
भवान् प्रयुक्तवानस्ति मया सोऽपि विचारितः ॥ १३५२ ॥
तथा विचार्य शास्त्राणां विक्लीयानां चिरन्तनाम् ।
सुसंवादोक्तदत्तानां वास्तवत्वस्य तर्कये ॥ १३५३ ॥
तथा तु सीक्ष्यते येभ्यः समर्थमेऽतिमानुषे ।
प्रामाण्यं तन्मतस्यापि सिद्धमायातितो भवेत् ॥ १३५४ ॥
आवां पुरा तु वादादावीश्वरोक्तत्वचिह्नयोः ।
द्वयोरपेक्षणीयत्वं शास्त्रेषूरर्ध्वकुर्वहि ॥ १३५५ ॥
अपौरुषेयशास्त्रेषु स्थितिः शास्त्रप्रवर्तके ।
इत्याद्यं चिह्नमावाभ्यां येबूद्देशे विचारितम् ॥ १३५६ ॥
शास्त्रस्य सत्तमार्थत्वं यद् द्वितीयन्तु लक्षणम् ।
परीक्षा साध्यतं यस्य करणीयाऽवशिष्यते ॥ १३५७ ॥
सम्यक् विक्लीयशास्त्रस्य येन कुर्यां परीक्षणम् ।
तदर्थमत्र तत्सार्थं भवान् ज्ञापयितुमर्हति ॥ १३५८ ॥

तथा कृते तु तच्छास्त्रे शास्त्रप्रामाण्यसाधकम् ।
द्वितीयं यत्नयं प्राप्यमुत नेति स्फुटं भवेत् ॥ १३५९ ॥

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तौरेतादीनि शास्त्राणि यानि सन्ति यहूदिनाम् ।
अमीषां नीश्वरोक्तत्वमपि मन्यामहे वयम् ॥ १३६० ॥
श्रीयेभ्योऽनेहसः पूर्वमात्मनो विषये विभुः ।
यद् मर्त्येभ्यो ददौ ज्ञानं तत् तौरेतादिषूच्यते ॥ १३६१ ॥
तस्मिन् शास्त्रे यहूदीये द्वितीये चेरितं मतम् ।
उद्धृत्य तत् समासेन यथाशक्ति निरूपये ॥ १३६२ ॥
अस्त्येक ईश्वरोऽनादिरात्मभूरप्रमेयधीः ।
असीमशक्तिकोऽनन्तः शुद्धसत्त्वो दयामयः ॥ १३६३ ॥
तमेकमन्तरा किञ्चिदप्यनादि न भूतवत् ।
स्वयेच्छया स वस्तूनि सकलान्यसतोऽसृजत् ॥ १३६४ ॥
स विश्वस्थितान् मूर्त्तान् पदार्थान् उदपादयत् ।
स प्रागविद्यमानानां स्रष्टा जीवात्मनामपि ॥ १३६५ ॥
स्वामी सृष्टेः स सर्वस्याः क्रमं बद्ध्वा नियच्छति ।
दयालुरात्मना सृष्टाः प्रजाः सर्वा बिभर्त्ति च ॥ १३६६ ॥
स धर्माधर्मयोर्बुद्धिं येषु जीवेषु सृष्टवान् ।
अमीभिः सर्वदा धर्ममेव कार्यमपेक्षते ॥ १३६७ ॥
शुद्धेन चेतसा धर्ममनुतिष्ठन्ति चेदमी ।
तदा स्वयं स शुद्धात्मा तेषु सत्सु प्रसीदति ॥ १३६८ ॥

धर्मं त्यक्त्वा तु चेत् पापमाचरन्ति निरङ्कुशाः ।
तदा स तैरसन्तुष्टः शेषे दण्डं विधास्यति ॥ १३६९ ॥
एकं पुमांसमारभ्य स्त्रियश्चैकां परेश्वरः ।
विधाय मङ्कणोद्याने निवासार्थमतिष्ठिपत् ॥ १३७० ॥
ता चात्मदेहयोः सिद्धावीश्वरेण कृतावुभौ ।
स्वमीशं सम्यगर्चन्तौ सुखमात्रमवापतुः ॥ १३७१ ॥
इयं शुभा दशा कल्पम् अचिरेण ननाश तु ।
तौ बद्ध्वा ह्यन्वयं भल्लमुदपादयतां दशाम् ॥ १३७२ ॥
सद्भावाद् येन रूपेण भल्लत्वे तावपप्तताम् ।
एतस्य विस्तरं शास्त्रादुद्धरामि यथाक्रमम् ॥ १३७३ ॥
आसीत् प्रतापवान् कश्चिद् दिव्यो दूतोऽनघः पुरा ।
भल्लः स स्वेच्छया भूत्वा त्वीश्वरारिरजायत ॥ १३७४ ॥
स शैतानाभिधो दुष्टो नरपित्रोः सतीं दशाम् ।
विलोक्य मत्सरी नाशं तयोः सिद्धेरकल्पयत् ॥ १३७५ ॥
युवां मा फलमेकस्य द्रुविशेषस्य खादतम् ।
इत्येतदीश्वरो नृणां पितरौ शिष्टवानभूत् ॥ १३७६ ॥
आज्ञां तौ चेत्तु भङ्क्षातां तदा नाशस्तयोर्भवेत् ।
इत्थं विचिन्त्य शैतानः स्त्रियमादौ व्यमोहयत् ॥ १३७७ ॥
स नागस्याकृतिं धृत्वा तस्याः पार्श्वं गतोऽब्रवीत् ।
फलस्य भक्षणाद् मृत्युर्न भावी युवयोरिति ॥ १३७८ ॥
सा वाक्यैर्वञ्चिता तस्य निषिद्धं बुभुजे फलम् ।

पतिञ्च भोजयामास लोकवत्याचरन्ती ॥ १३७९ ॥

परेश्वरीयमादेशं तथा भगवतोस्तयोः ।

सिद्धिर्ननाश तौ चोभौ दुष्टभावौ बभूवतुः ॥ १३८० ॥

खग्निष्टेस्तादृशाद् भक्तादप्रसन्नः परेश्वरः ।

तावादौ दम्पती भष्टौ सुखोद्यानाद् निरस्तवान् ॥ १३८१ ॥

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दयालुरीश्वरः श्रेयः स्वप्रजानामभीच्छति ।

बलं छलञ्च दुष्टानां सद्यो भंङ्क्तुञ्च कल्पते ॥ १३८२ ॥

अतः पृच्छामि दुष्टस्य शैतानस्य छलात् प्रभुः ।

सृजातेः पितरौ कस्माद् न प्रश्चितवानिति ॥ १३८३ ॥

सत्यार्थुवाच ॥

दयालुः सर्वशक्तिश्च नूनं सन् परमेश्वरः ।

प्रजानां सर्वथा स्वासां परमं हितमिच्छति ॥ १३८४ ॥

स सर्वशक्तिरैभिष्यद् यदि तर्ह्यादिमौ नरौ ।

शैतानस्यावितुं व्याजाद् अशक्तिष्यद् न संशयः ॥ १३८५ ॥

कस्माद्धेतोस्तयोः शक्तिं शैतानस्य निवारयन् ।

तयो र्न रक्षवान् पापमिति वक्तुं न शक्नुयात् ॥ १३८६ ॥

नैलोक्यशासिताऽनन्तः सर्वज्ञस्यामुका: क्रियाः ।

कस्मै करोति तत् तन्वी कथं विस्राद् वृथा मतिः ॥ १३८७ ॥

किञ्चास्मिन्विषये शङ्कां यां भवानुदतिष्ठिपत् ।

तस्याः समाधिरस्माकं शास्त्रेभ्यो न दृश्यते ॥ १३८८ ॥

गाढ्यान् विषयान् गूढान् सम्यग् बोधितुमक्षमाः ।
अविद्ययैव सन्तुष्टाः स्थातुमर्हन्ति पण्डिताः ॥ १३८९ ॥
यत् परेश्वरः कुर्यात् कष्टेर्निर्वाहयन् क्रमम् ।
तत्सर्वं न्याय्यमेवाथ दृढा श्रद्धा विधीयताम् ॥ १३९० ॥
शङ्कां यत् कुर्वते लोकाश्चीश्वरीयेषु कर्मसु ।
अविद्या मानुषी हेतुर्नाधमेश्वरकर्मणाम् ॥ १३९१ ॥
इमां शङ्कां तु मायत्नीं सम्यग् हर्तुं न शक्नुवन् ।
तथापीयत् समाधानं तस्या विज्ञैः कृतं शृणु ॥ १३९२ ॥
सतत्त्वः शक्नुवन् धर्ममथवाऽधर्ममेवितुम् ।
मनुष्यः शक्नुयाच्छ्लाघां किंवा निन्दनमर्हितुम् ॥ १३९३ ॥
अस्वच्छन्दोऽक्षमो धर्ममथवाऽधर्ममेवितुम् ।
नरो न शक्नुयाच्छ्लाघां न वा निन्दनमर्हितुम् ॥ १३९४ ॥
अशक्तो ह्यन्यथा कर्तुम् आवश्यात् कोऽपि सत्क्रियाम् ।
वेदिष्येत् तर्ह्यसौ विद्वन् न प्रशंसोचितो भवेत् ॥ १३९५ ॥
अशक्तोऽन्यथा कर्तुम् आवश्यात् कोऽपि कुक्रियाम् ।
वेदिष्येत् तर्ह्यसौ तद्वद् न भवेद् निन्दनोचितः ॥ १३९६ ॥
अस्वच्छन्दस्तु यो लोकः सदसत् कर्तुमक्षमः ।
कथं स सदृशो हीनो जडाद् यस्माद् विशिष्यते ॥ १३९७ ॥
मया विवक्षितोऽर्थस्तु येन सम्यक् स्फुटो भवेत् ।
तदर्थमत्र दृष्टान्तं कथयिष्यामि कृत्रिमम् ॥ १३९८ ॥
पर्वाह एकदा कश्चिज्जनो बालौ निजौ सुतौ ।

गृहाद् युवां न निर्यातमद्य क्वापीत्यमादिशत् ॥ १३९९ ॥
कनीयान् बालकस्वाज्ञां येन भंक्तुं न शक्नुयात् ।
तदर्थमौषधं किञ्चिच्छक्तियुक्तमपाययत् ॥ १४०० ॥
आसीत् तस्येदृशी शक्तिस्तस्य पानेन मोहिताः ।
लोकास्तद्दातुरादेशाद् नाशकन्नन्यथैवितुम् ॥ १४०१ ॥
अतोऽसावौषधं पीत्वा स्वतन्त्रत्वेन वञ्चितः ।
पित्राज्ञापूजनादन्यदेवितुं नैव शक्तवान् ॥ १४०२ ॥
परन्तु ज्यायसः सूनोर्भावमिच्छन् परीक्षितुम् ।
स्वतन्त्रं तं गृहे त्यक्त्वा तत्पिता निर्ययौ स्वयम् ॥ १४०३ ॥
आज्ञप्तौ तौ यथा पित्रा तथा सद्मन्यतिष्ठताम् ।
तथा तु कुर्वतोरेको ज्यायान् श्लाघोचितोऽभवत् ॥ १४०४ ॥
लीलां हि द्रष्टुकामोऽपि स्वं नियच्छन् कुतूहलम् ।
स ज्यायान् बालको गेहात् स्वतन्त्रोऽपि न निर्ययौ ॥ १४०५ ॥
गृहान्तः स्वेच्छया स्थातुं बहिर्गन्तुञ्च शक्नुवन् ।
नियच्छन् स्वामसाविच्छां पितुराज्ञामपूजयत् ॥ १४०६ ॥
पित्रिष्टात्त्वन्यथा कर्त्तुमेवितुं वा न शक्नुवन् ।
कनीयान् श्लाघनं नार्हद् आज्ञां यद्यपि नाभनक् ॥ १४०७ ॥
तस्य स्वातन्त्र्यहीनस्य निष्क्रमो न ह्यभूद् वशे ।
आवश्यादेव गेहान्तरसौ तस्थौ न चान्यथा ॥ १४०८ ॥
स्वच्छन्दः स्वेच्छया युक्तस्त्वभविष्यदसौ यदि ।
तदा कदाचिदादेशं भङ्क्ष्यन्नैष्यद् गृहाद् बहिः ॥ १४०९ ॥

अतः कनीयसस्तस्य न सङ्घाते परीक्षणे।
पित्राज्ञापूजकः सोऽभूदुत नेति न सिद्धति ॥ १४१० ॥
तस्मात् स्वच्छन्दताऽभावाद् आदेशस्याप्यभङ्गकः।
प्रशंसाभाजनं नासीद् न च निन्दनभाजनम् ॥ १४११ ॥
उक्तो ज्यायान् सुतः पित्रा स्वतन्त्रस्तत्यजे यथा।
दशातेः पितरौ तद्वत् स्वच्छन्दावीश्वरौ व्यधात् ॥ १४१२ ॥
तावाज्ञामैश्वरीं भङ्क्तुं किंवा भंक्तुमशक्नुताम्।
धर्माधर्मावुभौ कर्त्ता तयोरिच्छा वशेऽकरोत् ॥ १४१३ ॥
तथा तु सत्यमू धर्मे स्थिरावस्थास्यतां यदि।
साधामार्हिष्यतां तर्हि धर्मं कृत्वा स्वयेच्छया ॥ १४१४ ॥
तौ त्वीश्वरीयमादेशं यदभंक्तां स्वयेच्छया।
तस्माद् निन्दोचितौ भूत्वा दण्डनीयौ बभूवतुः ॥ १४१५ ॥
तौ त्वाज्ञाभङ्गं कृत्वा कामं धर्मादपप्रताम्।
न तस्मादीश्वरे किञ्चिदपि दूषणमापतेत् ॥ १४१६ ॥

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अस्तु स्वेच्छया तद्वद् नरपित्रोरवाप्तयोः।
ततस्तयोः कथाशेषं भवानाख्यातुमर्हति ॥ १४१७ ॥

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तावाज्ञामैश्वरीं भंक्त्वा दुष्टभावौ बभूवतुः।
तौ धर्मं पूर्ववत् सम्यङ् नास्तामाचरितुं क्षमौ ॥ १४१८ ॥
आचारो बाह्यतः शुद्धो विहितानाञ्च कर्मणाम्।

बाह्यीकाऽनुष्ठितिर्विद्वन् सत्यं धर्मो न विद्यते॥ १४१९ ॥
शुद्धेन चेतसा सर्वान् धर्मान् सम्यक् करोति यः ।
स एको धार्मिको लोकः परः कोऽपि न धार्मिकः ॥ १४२० ॥
येषां येषां तु धर्माणामाचाराद् ईश्वरान्तिके ।
नरः स्याद् धार्मिकः सम्यक् तान् ब्रवीमि समासतः ॥ १४२१ ॥
तत्रादावीश्वरे प्रीतिः कर्त्तुं सर्वाधिकाऽस्ति ते ।
सर्वेषामीश्वरः प्रेम्णो विषयाणां हि सत्तमः ॥ १४२२ ॥
स कर्त्ता पालकः स्वामी विश्वेषां जीविनामपि ।
अतः प्रधानतस्तस्मिन् प्रेतुमर्हन्ति मानुषाः ॥ १४२३ ॥
यादृक् परैर्जनैः कार्य्यमभीच्छन्त्यात्मनः प्रति ।
तादृक् तान् प्रति कर्त्तव्यमिति धर्मोऽपरो महान् ॥ १४२४ ॥
न्यायं सत्यं क्षमां प्रीतिम् अन्ये मय्याचरन्त्विति ।
इच्छन्ति मानुषाः सर्वे आत्मकल्याणतत्पराः ॥ १४२५ ॥
अतः सत्यं क्षमां प्रीतिं न्यायमन्यान्जनान् प्रति ।
मनुष्याः सर्वदा कुर्युरिति धर्मोऽस्त्यवश्यकः ॥ १४२६ ॥
यश्चैतान् निखिलान् धर्मान् सम्यक् नित्यञ्च नाचरेत् ।
चित्तेन कर्मणा वाचा स पुमान् नास्ति धार्मिकः ॥ १४२७ ॥
धर्मस्य तादृगाचारी कुत्र लोके तु दृश्यते ।
आचारेणाखिला दुष्टा बाह्यीकेनान्तरेण च ॥ १४२८ ॥
असंख्यानीश्वरो दोषान् यस्मिन् मर्त्ये न पश्यति ।
संसारे तादृशो नास्ति न कदापि बभूव वा ॥ १४२९ ॥

व्रजाते दुर्दशा तादृक् कुतो जातेति चेद् भवान् ।
पृच्छेत् तर्ह्युत्तरं दद्यां पितृप्राप्ताऽस्म्यसाविति ॥ १४३० ॥
व्रजातेः पितरावास्तां यदेशस्य बभञ्जतुः ।
तयोस्तदाऽऽन्तरो भावो दृढं दुष्टत्वमाप्तवान् ॥ १४३१ ॥
यादृक्षौ पितरावास्तां तादृक् सन्ततिरप्यभूत् ।
दुष्टाद् द्रुमात् फलं भद्रमत्पुं न हि शक्नुयात् ॥ १४३२ ॥
तस्मादेवादिमाद् युग्मात् सर्वदेशनिवासिनः ।
मनुष्याः सर्ववंशीयाः पारम्पार्य्येण जज्ञिरे ॥ १४३३ ॥
यो दोषश्चाद्ययोः पित्रोः स्वभावे प्राविशत् तदा ।
स तद्वंशोद्भवान् व्याप्नोत् क्रमप्राप्तोऽखिलान् जनान् ॥ १४३४ ॥
स्वादेशानादराद् हेतोरसन्तुष्टः परेश्वरः ।
तौ स्त्रीनरौ सुखोद्यानाद् निरासेत्यमभाषयम् ॥ १४३५ ॥
प्रसूतिवेदना नार्य्या भुज्यतां पतिनिघ्नया ।
श्रमो मृत्युश्च पुंसेति तद्भूतिं निर्णिनाय च ॥ १४३६ ॥
निराशौ तौ तु माभूतां भाविन्या दुर्गतेर्भयात् ।
तस्मै तौ सान्त्वयन्नेवं नागं शेषे परेश्वरः ॥ १४३७ ॥

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इदं यतोऽकरोः कर्म्म तस्माच्छप्ततमोऽभवः ।
त्वं तुन्दगश्च सञ्जातो भूचिमक्षसि सर्वदा ॥ १४३८ ॥
मिथो वैरं विधास्यामि तव नार्य्याश्च वंशयोः ।
स हन्ता ते शिरश्चैव तस्य पार्ष्णिं क्षयिष्यसि ॥ १४३९ ॥

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वृजातेस्तारकः कश्चित् शैतानस्य पराक्रमम् ।
आयाति भंक्तुमित्यर्थं तस्य वाक्यस्य मन्महे ॥ १४४० ॥
वृजातेराद्ययोः पित्रोरक्षाद् भंशादनन्तरम् ।
तदीया सन्ततिर्जज्ञे वर्द्धितुञ्च प्रचक्रमे ॥ १४४१ ॥
यद्वदीयेषु शास्त्रेषु वृजाते यावती कथा ।
उक्ताऽस्ति तावतीं वक्तुमप्रसङ्गाद् न शक्नुयाम् ॥ १४४२ ॥
वृजातेर्यन्तु वृत्तान्तं प्रसङ्गान्वितमाप्नुयाम् ।
एतावन्मात्रसारांशं कथयिष्यामि संक्षिपन् ॥ १४४३ ॥
वृद्धायां लोकसंख्यायां पातकं वृद्धमैधत ।
बलात्कारादिभिर्दोषैर्मेदिनी पर्य्यपूर्य्यत ॥ १४४४ ॥
अमीषामीश्वरो दण्डं विनिर्मीय दुरात्मनाम् ।
जलप्लावेन घोरेण भूस्थांल्लोकाननाशयत् ॥ १४४५ ॥
नोहाख्यः केवलः साधुः परिवारान्वितः क्षयात् ।
विशालामाश्रितो नावं धर्महेतोररक्षत ॥ १४४६ ॥
तत्पश्चाच्छोषितास्वप्सु नोहसूनुत्रयोद्भवः ।
वंशो वर्द्धितुं मह्यां विस्तर्तुञ्च प्रचक्रमे ॥ १४४७ ॥
आदौ तदातना लोकाः सत्यं केवलमीश्वरम् ।
पितॄणां शिक्षया ज्ञात्वा तस्यैवार्चनमाचरन् ॥ १४४८ ॥
शनैस्त्वेकस्य सेव्यस्य सेवनं तत्यजुर्नराः ।
नाना देवांश्च देवीश्च सेवितुं प्रारभन्त च ॥ १४४९ ॥

गर्ह्याभिः कुत्सितान् देवान् पूजयन्तश्च रीतिभिः ।
आचारे मानुषाः प्रायः सर्वेऽदुष्यंस्तदातनाः ॥ १४५० ॥
तथा क्षीणस्य धर्मस्य पुनर्वृद्ध्यर्थमीश्वरः ।
दयालुरात्मनो ज्ञानं नृभ्यः प्राकाशयत् पुनः ॥ १४५१ ॥
इब्राहीमाभिधं साधुं स्वदेशादाकृषन् प्रभुः ।
यं निर्देक्ष्यामि तं देशमन्यं याहीत्युवाच तम् ॥ १४५२ ॥
स आज्ञामैश्वरीं प्राप्य निजं त्यक्त्वा निकेतनम् ।
देशं गतः कनानाख्यं तत्रोवास स्त्रिया सह ॥ १४५३ ॥
सता श्रद्धालुना तेन साकं संविदमीश्वरः ।
कृत्वा नाना वरांस्तस्मै प्रतिशुश्राव सत्तमान् ॥ १४५४ ॥
वृद्धश्च वृद्धपत्नीकं निरपत्यमुवाच तम् ।
महावंशस्य वप्तारं सूनुं ते स्त्री सविष्यते ॥ १४५५ ॥
अस्मिन् निवासयिष्यामि देशेऽसंख्यं तवान्वयम् ।
स्वजातिस्वत्कुलद्वारा कृत्वा चाप्स्यति मङ्गलम् ॥ १४५६ ॥
स्वजातिमङ्गलोद्देशी योऽयमैशः प्रतिश्रवः ।
सोऽव्यक्तार्थोऽपि सन् येष्वा कार्यं त्राणमसूचयत् ॥ १४५७ ॥
अपत्योद्देशिनी शीघ्रं प्रतिज्ञा सिद्धिमाप तु ।
दम्पत्यो वृद्धयोः सूनुरचिरेणोदपादि च ॥ १४५८ ॥
इब्राहीमोद्भवात् तस्मात् इसहाकाभिधात् सुतात् ।
याकोबनामकः पुत्रस्तत्पश्चादुदपद्यत ॥ १४५९ ॥
ततःपरञ्च याकोबात् पुत्रा द्वादश जज्ञिरे ।

वंशाश्च द्वादशामीभ्यः सम्बभूवुर्यहूदिनाम् ॥ १४६० ॥
ततो जाते तु दुर्भिक्षे स याकोबः सुतैर्वृतः ।
स्वजन्मनीवृतं त्यक्त्वा मिसरं देशमाययौ ॥ १४६१ ॥
तद्देशे तस्य वंशे तु जनैरत्यन्तमेधिते ।
तं तत्रत्योऽधिपो गाढमुपद्रोतुं प्रचक्रमे ॥ १४६२ ॥
ताँल्लोकांश्चात्मनाऽभीष्टानुद्धिधीर्षुः परेश्वरः ।
तेषां नेतारमाचार्यं मोसिसंज्ञं नियुक्तवान् ॥ १४६३ ॥
अपौरुषेयसामर्थ्यमीश्वरात् प्राप्तवानसौ ।
उत्पातैर्भीषणैर्लोकान् मिसरीयान् व्यसिस्मियत् ॥ १४६४ ॥
तस्माद्देशात् स्वजातीयाँल्लोकान् नीत्वा च विक्रमी ।
स शैलम् आरबे देशे सीनायाभिधमागमत् ॥ १४६५ ॥
भीमेन तेजसा तत्र दर्शनं ददौ ईश्वरः ।
मोसिं धर्मं यहूदीयैरनुष्ठेयमशिक्षयत् ॥ १४६६ ॥

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योऽसौ यहूदिनां धर्म ईश्वरेण व्यधीयत ।
तदीयं विस्तरं कश्चिज् ज्ञातुमिच्छामि सम्प्रति ॥ १४६७ ॥
विशेषः कीदृशो विद्य तस्य धर्मस्य भूतवान् ।
असौ किं विद्यते धर्माद् यैषवीयाद् विलक्षणः ॥ १४६८ ॥

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एकस्मादीश्वरात् सत्यादन्यः पूज्यो न विद्यते ।
इत्याद्या मौसशास्त्रस्य मुख्यमस्ति विशेषणम् ॥ १४६९ ॥

च्छास्त्रे विविधो धर्मः पशुयागादिरुच्यते ।
किन्त्वस्य विस्तरं सर्वमत्र वक्तुं न शक्नुयाम् ॥ १४७० ॥
यस्तत्रादिश्यते शास्त्रे यज्ञरूपः क्रतुक्रमः ।
स पापस्कारणार्थाय परेशेन प्रणीयत ॥ १४७१ ॥
पशूनां घातितं रक्तं पापं हर्तुं न कल्पते ।
बलिस्ततोऽधिको नृणामुद्धृत्यर्थमपेक्ष्यते ॥ १४७२ ॥
यो नृणां मुक्तये येष्वा कार्योऽभूदात्मनो बलिः ।
तस्यैव सूचकोऽकारि मोस्यादिष्टो मखक्रमः ॥ १४७३ ॥
अमुं धर्मं च मोक्षुक्तम् अल्पस्थायित्वशालिनम् ।
न नित्यस्थायिनं भव्यं निर्णिनाय परेश्वरः ॥ १४७४ ॥
पिता बालं यथा शास्ति शिक्षया बालबोध्यया ।
तथा मौसेन शास्त्रेण यज्ञदीयानशात् प्रभुः ॥ १४७५ ॥
यतस्तदासनाकर्मे यज्ञदीयादयो नराः ।
ज्ञानस्य पक्वतां नापुरपरिष्कृतबुद्धयः ॥ १४७६ ॥
लोके नाना तु विद्यायां प्रवृद्धायां क्रमात् क्रमात् ।
मनुष्याः साक्षराः शेषे बुद्धिमन्तश्च जज्ञिरे ॥ १४७७ ॥
तथा खिस्तीयधर्मस्य यद्दायार्थं नरान्वये ।
सञ्जाते ईश्वरो धर्मं यैषवीयमतिष्ठिपत् ॥ १४७८ ॥

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विशेषान् मौसशास्त्रस्य तथा व्याख्यवान् भवान् ।
कथाप्रबन्धमेतर्हि कथनोतु ततःपरम् ॥ १४७९ ॥

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स मोसिरब्रवीदेवम् ईश्वरोऽन्यं मया समम् ।
वंशे युष्माकमाचार्यं पश्चादुत्पादयिष्यति ॥ १४८० ॥
यद्यत् स आदिशेद् युष्मांस्तत् सर्वं कर्त्तुमर्हथ ।
यो यश्च तं न मन्येत स उच्छिन्नो भवेदिति ॥ १४८१ ॥
उदर्कदर्शिनो मोसेरस्मिन् वाक्ये समागमः ।
श्रीयेशूः सूच्यते भव्य इति मन्यामहे वयम् ॥ १४८२ ॥
ततः कनाननामानं देशमीश्वररक्षिताः ।
प्राप्तास्तदन्तरे वस्तुं प्रारभन्त यहूदिनः ॥ १४८३ ॥
इत्थं परेश्वरोऽध्येषीद् पुण्ये वंशे यहूदिनाम् ।
मज्ज्ञानं निर्मलं तिष्ठेत् पवित्रा च मदर्चना ॥ १४८४ ॥
इतश्चान्येषु नीवत्सु भ्रमध्वान्तावृतेष्वपि ।
सद्धर्मस्यामला दीप्तिः सर्वतो व्याप्नुयादिति ॥ १४८५ ॥
यहूदिनः कृतघ्नास्तु कुशलप्रदमीश्वरम् ।
विहाय कुत्सितान् देवान् भूरीनारेभिरेऽर्चितुम् ॥ १४८६ ॥
यदा तु ते तथा भ्रष्टाः परमेश्वरमत्यजन् ।
तदा ते तेन सन्त्यक्ताः पेतुर्नाना विपत्तिषु ॥ १४८७ ॥
यदा च ते निजाद्रोहादनुतप्य परेश्वरम् ।
भूयोऽचंस्तर्ह्यसौ भूयस्तान् प्रसादेन दृष्टवान् ॥ १४८८ ॥
सन्मार्गाद् भ्राम्यतां तेषां नीतये च स ईश्वरः ।
आचार्य्यान् प्रेरयद् भूरीन् आत्मशासनवाहकान् ॥ १४८९ ॥

ते सन्तश्चैश्वरे भक्तिं मानुषान् प्रत्यनुग्रहम् ।
न्यायं सारल्यमन्यांश्च धर्मान् कृत्यानुपादिशन् ॥ १४९० ॥
विश्वेश्वरीयनिःश्वासाद् सम्भूयोदर्कवेदिनः ।
ते पश्चाद्भाविनीर्वार्त्ताः पूर्वतः समसूचयन् ॥ १४९१ ॥
प्रायश्च ते समे कश्चिल्लोकत्रातारमद्भुतम् ।
लोके प्रादुर्भविष्यन्तमुल्लसन्तो न्यवेदयन् ॥ १४९२ ॥
आसीद् यङ्कदिनां राजा दाविदाख्यश्चिरन्तनः ।
रणे वीरश्च भक्तश्च परमेशस्य सेवकः ॥ १४९३ ॥
असौ स्ववंशभूपालनित्यस्थायित्वसूचिकाम् ।
प्रतिज्ञामीश्वरादेतां वक्ष्यमाणामवाप्तवान् ॥ १४९४ ॥
यथा ॥ वंशस्ते शाश्वतं स्थाता सदा राज्यश्च तावकम् ।
सिंहासनश्च ते नित्यं दृढीभूतं भविष्यति ॥ १४९५ ॥
तया प्रतिज्ञया विद्वन् गूढया जगतीपतेः ।
येशुः प्रादुर्भवं भव्यं सूचितं मन्महे वयम् ॥ १४९६ ॥
भ्रष्टा भूत्वा हि राजानो मानुषा दाविदुद्भवाः ।
विपत्तौ पतिता राज्यादध्वन्त यङ्कदिनाम् ॥ १४९७ ॥
श्रीयेशूरैश्वरः संस्तु दाविदंशेऽवतीर्णवान् ।
पुनश्च स्वर्गमारूढो लोकानामीश्वरोऽभवत् ॥ १४९८ ॥
तस्मात्तु दाविदोऽब्दानां गते सार्द्धशतद्वये ।
इवायनामकः ख्यातो विविदे भव्यवाचकः ॥ १४९९ ॥
स साधुरैश्वरालोकद्योतितान्तरलोचनः ।

श्रीयेष्वो भाविनं पश्यन् महिमानमवर्णयत् ॥ १५०० ॥

इत्याह उवाच ॥

अलभ्यं जायते तोकमलभ्यं दीयते सुतः ।

धुरं राजाधिकारस्य यः स्कन्धे धरिष्यति ॥ १५०१ ॥

स बालकोऽद्भुतो मन्दी शक्तिमान् परमेश्वरः ।

नित्यः सन्नीश्वरश्चेति नामभिः कीर्त्तयिष्यते ॥ १५०२ ॥

दाविद्राजासनस्थस्य तस्य राज्यं सदैधिता ।

सन्ध्याख्यं न्यायधर्माभ्यां दृढीभूतं सनातनम् ॥ १५०३ ॥

सत्यार्थुवाच ॥

पुनश्च भाविनीं वार्त्तां व्यतीतामिव वर्णयन् ।

इत्यायस्तस्य मर्त्यार्थं दुःखभोगमकीर्त्तयत् ॥ १५०४ ॥

भविष्यद्वादिनस्तस्य वाक्यमेतत् समुद्धरन् ।

तत्सारमात्रमेतर्हि व्याकरिष्यामि संक्षिपन् ॥ १५०५ ॥

यथा ॥ इत्याह उवाच ॥

आसीत् स लोभभाग् दुःखी मानुषैश्च तिरस्कृतः ।

किन्त्वसहीयमेवासौ सन्तापं भुक्तवानभूत् ॥ १५०६ ॥

स ईर्ष्येणाहतः क्लिष्टश्चेत्यक्षाभिरमन्यत ।

परन्त्वसाकमेवाहुःकारणात् सोऽभ्यहन्यत ॥ १५०७ ॥

तद्भुक्तताडनैः स्वास्थ्यं वयं वेव लभेमहि ।

तदर्थं दण्डनं तेन बभुजे यः शुभावहम् ॥ १५०८ ॥

स्वमार्गगामिनः सर्वे वयं व्यान्ता बभूविम ।

परन्तु दण्डमस्याकमीश्वरोऽसुमभोजयत् ॥ २५०९ ॥
तीव्रं क्लिष्टोऽप्यसौ सेहे न च क्लिष्टिदभावत ।
वधाय नीयमानोऽविरिव तस्थौ स नीरवः ॥ २५१० ॥
बलेन मारितः प्राणान् सोऽत्यजत् परपापभुक् ।
स्वयं च दोषिणां मध्ये दोषहीनोऽप्यमस्यत ॥ २५११ ॥
आत्मानं बलिमुत्सृज्य दुःखभोगादनन्तरम् ।
स्वजन्यमन्वयं पश्यन् चिरजीवी स तस्थिति ॥ २५१२ ॥
मदीयो धार्मिको भृत्यः परक्लिष्टिमवाहकः ।
स्वस्य त्यागेन भूयिष्ठान् नरान् मुक्तान् विधास्यति ॥ २५१३ ॥
अतो भागं प्रदास्यामि तस्मै सार्द्धं महात्मभिः ।
वीरैर्महाबलैः साकमसौ लोकं विभक्ष्यति ॥ २५१४ ॥

सत्यार्थुवाच ॥

भविष्यद्वादिनो वाक्यमेतत् क्लिष्टस्य भृत्युना ।
सम्यक् सिद्धं बभूवेति मम बुद्धौ न संशयः ॥ २५१५ ॥
इवायो यादृशं दुःखं नरनातुरवर्णयत् ।
तादृक्षं बुभुजे बेबू बलिर्भूत्वा स्वयं क्षते ॥ २५१६ ॥
परन्तु सम्यगेतस्य निश्चयाय स्वयं भवान् ।
येष्वो बधस्य वृत्तान्तं सुसंवादोदितं पठेत् ॥ २५१७ ॥
इवायात् परमन्यच्च मोक्षाख्यो भाविवाचकः ।
एवं येष्वो भविष्यन्तीं जन्मपञ्जीमसूचयत् ॥ २५१८ ॥

मीक उवाच ॥

हे त्वं यद्वद्देशीये पुरि वेधलहम् एकृते ।
यद्वदस्य सहस्रेषु किं लघुत्वेन गण्यसे ॥ १५१९ ॥
*इत्यायेत्याधिपो भावी त्वन्मध्याद् निःसरिष्यति ।
परन्तु पूर्वतोऽप्यासीदनादिस्तस्य निःसृतिः ॥ १५२० ॥

सत्यार्थुवाच ॥

येषूक्तु वस्तुतः पुर्य्यां मीकोक्तायामजायत ।
इत्येतत् तस्य वृत्तान्तात् सुसंवादोदितात् स्फुटम् ॥ १५२१ ॥
अमुष्य भाविनस्तातु विषयेऽन्यानि कानिचित् ।
वाक्यानि भव्यवक्तॄणां ग्रन्थेषूक्तानि बोधतु ॥ १५२२ ॥
परन्तु विस्तराद् भीत्वा तान्युद्धर्तुं न शक्नुयाम् ।
जिज्ञासुश्चेद् भवांस्तर्हि स्वयमन्यत्र पश्यतु ॥ १५२३ ॥
ते भव्यवादिनः सर्वे श्रीयेष्वो जन्मनः पुरा ।
चिरं बभूवुरित्यत्र कापि शङ्का न विद्यते ॥ १५२४ ॥
भविष्यदुक्तयस्तेषां यत्र सन्ति समर्पिताः ।
स ग्रन्थसंग्रहो येष्वश्चिरं पूर्वमरच्यत ॥ १५२५ ॥
असौ च भव्यवक्तॄणां सम्पूर्णा ग्रन्थसंहिता ।
इब्रीयायां कृता वाण्यां प्रचलत्यधुनावधि ॥ १५२६ ॥
येष्वः प्रादुर्भवात् पूर्वं प्रायो वर्षशतत्रये ।

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* इत्यायेत्येति शब्दो यद्वदिवंशीयलोकबोधको ज्ञेयः ॥

कृत्वा व्याकारि यावन्त्यां वाण्यां सा ग्रन्थसंहिता ॥ १५२७ ॥
अतस्ते भव्यवक्त्रारश्चिरं येष्वो जनेः पुरा ।
उत्पत्तिं भाविनीं तस्य प्रोचुरत्र न संशयः ॥ १५२८ ॥
वार्त्तास्तु भाविनीस्तद्दैश्वराद् बोधनाद् विना ।
नरो नैकोऽपि जानाति न कदापि विवेद वा ॥ १५२९ ॥
अतो यद् भाविनीं येष्वो वार्त्तां प्रोचुरमी पुरा ।
तत्रेश्वरार्पितं ज्ञानं हेतुरासीद् न चान्यथा ॥ १५३० ॥
आचार्यैरीश्वरादिष्टै र्यस्तु त्राता न्यरूप्यत ।
स येषूरैश्वरस्त्राता भवेदत्र न संशयः ॥ १५३१ ॥
भविष्यद्वादिनां ताभिरुक्तिभिश्च प्रवर्त्तिताः ।
त्रातुः प्रादुर्भवं भव्यं प्रत्यैक्षन्त यद्वदिनः ॥ १५३२ ॥
शेषे निरूपिते काले पुराप्रोक्ते च पत्तने ।
निर्दिष्टे दाविदो वंशे योदपादीश्वरात्मजः ॥ १५३३ ॥
यावन्ति भाविनस्त्रातु र्लक्षणानि चिरन्तनाः ।
भविष्यद्वादिनः प्रोचुस्तस्मिन् सर्वाण्यवापिरे ॥ १५३४ ॥
तदीयं यादृशं जन्म तदाचारश्च यादृशः ।
मृत्युश्च यादृशोऽवित्त तत् पुरैव न्यवेदयम् ॥ १५३५ ॥
अहं यं नौ कथारम्भे येष्वो वृत्तान्तमब्रवम् ।
असौ भवत्सुतौ सम्यङ् निखलः स्थितवान् भवेत् ॥ १५३६ ॥
स सूनुरीश्वरस्यास्ति भावं धृत्वा च मानुषम् ।
नराणां प्रातिनिध्येन मरणं बुभुजेऽनघः ॥ १५३७ ॥

तथा मृत्युञ्च भुञ्जानो निखिलानां दयां कृते ।
स पापशुद्धये शक्तं प्रायश्चित्तमसाधयत् ॥ १५३८ ॥
ये जाताकाङ्क्षिणो भक्त्या श्रद्धया चाश्रयन्ति तम् ।
सदा धर्मे च वर्त्तन्ते ते जनास्तामाप्नुयुः ॥ १५३९ ॥
सन्तश्च शाश्वतं धर्मं दद्युं दुष्टाश्च शाश्वतम् ।
प्राप्नुवन्तीत्यादि शास्त्रेषु खिस्तीयेषूच्यते मतम् ॥ १५४० ॥

वेदविदानुवाच ॥

एतावन्मात्रसंक्षेपात् स्पष्टा बुद्धिर्न जायते ।
भवान् त्वं विस्तरात् सर्वं मतं व्याकर्त्तुमर्हति ॥ १५४१ ॥
निस्तारकेण मर्त्यानां कथमासीत् प्रयोजनम् ।
स्त्रीयैस्ते चेष्टितैर्मुक्तिं कुतो नाप्तुमशक्नुवन् ॥ १५४२ ॥
भूत्वा च मानुषो येषूरात्मानं बलिमुत्सृजन् ।
परैः कृतानि पापानि कथं हर्त्तुमकल्पत ॥ १५४३ ॥
येषूच्च कुत्रचित् पुत्रमीश्वरस्याब्रवीद् भवान् ।
कथं सूनुस्त्वदेहस्य परमस्यात्मनो भवेत् ॥ १५४४ ॥

सत्यार्थ्युवाच ॥

एतेषां भवदीयानां प्रश्नानां यावदुत्तरम् ।
प्रदातुं शक्नुयां तावदधुना कथयाम्यथ ॥ १५४५ ॥
परन्त्वर्थेषु तादृक्षु निगूढेष्वल्पबुद्धिभिः ।
मनुष्यैर्नश्चेतोभि र्भवितव्यं न संशयः ॥ १५४६ ॥
सम्पूर्णमप्रमेयस्य तत्त्वमीशस्य मानुषी ।

लघिष्ठा शेमुषी सम्यगवगन्तुं न शक्नुयात् ॥ १५४७ ॥
अतः प्रामाणिके शास्त्रे यन्मतं प्रतिपाद्यते ।
दुर्बोधमप्यदस्यक्तुं सहसा नोपयुज्यते ॥ १५४८ ॥
मनुष्याणां परिज्ञाता कथमासीत् प्रयोजनम् ।
इत्यादिर्यो भवत्प्रश्नस्तत्र प्रत्युत्तरं शृणु ॥ १५४९ ॥
उजातेराद्ययोः पित्रोः प्राप्तो दोषः क्रमागतः ।
तदीयां सन्ततिं कृत्स्नां व्याप्नोदित्यब्रवं पुरा ॥ १५५० ॥
परम्परागतात् तस्माद् दुर्भावाच्च समे नराः ।
आजन्मवासराद् चित्ते दुष्टाः सन्ति निसर्गतः ॥ १५५१ ॥
तस्मात् स्वाभाविकाद् दोषाद् हेतोस्ते च सतीः क्रियाः ।
सम्यक् कर्तुं न वाञ्छन्तः सन्ति दुष्कर्मशीलकाः ॥ १५५२ ॥
ईदृग् दुष्कर्मशीलत्वं बालकेष्वपि दृश्यते ।
नाना दोषा ह्यवाप्यन्ते तेषु सत्सु तनुष्वपि ॥ १५५३ ॥
ये ये दोषाश्चिरात्तेषु बाल्यकालेऽपि चासते ।
ते यौवने प्रफुल्लन्ति दुष्फलं जनयन्ति च ॥ १५५४ ॥
ईदृग् दुष्कर्मशीलत्वं शिशु यद्यपि विद्यते ।
तथापि तेन कस्यापि स्वच्छन्दत्वं न हीयते ॥ १५५५ ॥
यतः स्वभावदुष्टत्वाद् दुष्कृतौ प्रवणा अपि ।
नरास्तेदिच्छवस्तर्हि पापाच्छक्ता निवर्त्तितुम् ॥ १५५६ ॥
अतो यत् सुक्रियास्यक्ता नराः कुर्वन्ति कुक्रियाः ॥
तत् स्वेच्छयैव कुर्वन्ति न चावश्यकतावशात् ॥ १५५७ ॥

तस्मात् खेधाच्च दोषित्वमनुभूय स्वचेतसि ।
ते प्रायो व्याकुलाः सन्ति भयाद् दण्डाच्च बिभ्यति ॥ १५५८ ॥
ईदृक् प्रायश्च देशेषु निखिलेषु विलोक्यते ।
लोकेषु सर्ववंश्येषु स्वाघबुद्धिरवाप्यते ॥ १५५९ ॥
स्वकीयैः किल्बिषैर्देवानप्रसन्नान् विचिन्त्य च ।
ते दण्डं दैविकं भव्यमाशङ्कन्ते यथार्हिताः ॥ १५६० ॥
अतो भीमस्य कोपस्य शमनाय दिवौकसाम् ।
नाना बलीन् अमी तेभ्य उत्सृजन्ति प्रसादकान् ॥ १५६१ ॥
एतैः प्रसादकैर्यज्ञैः प्रायश्चित्तैश्च शोधकैः ।
नृणां चित्तेषु तिष्ठन्ती दोषबुद्धिः प्रकाश्यते ॥ १५६२ ॥
स्वपापाद् ह्यात्मनो दण्डयांश्चेन्नाशास्यन्नमी जनाः ।
बलींस्ते तर्हि देवेभ्यो नोदस्यन् प्रसादकान् ॥ १५६३ ॥
एतद्देशीयशास्त्रोक्तैरवतारैश्च पापजा ।
नराणां दुर्गतिस्त्रातुरपेक्षा चापि सूच्यते ॥ १५६४ ॥
यद्यप्यहं हरेरुक्तान् अवतारान् अवास्तवान् ।
मन्ये तथापि तैर्नृणां त्राणाकाङ्क्षा प्रकाश्यते ॥ १५६५ ॥
गीतायाः सुप्रसिद्धाया वक्ष्यमाणे मया स्वचे ।
इदं वाक्यं ब्रुवन् कृष्णः शास्त्रकारेण कथ्यते ॥ १५६६ ॥
यथा ॥ यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ १५६७ ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ १५६८ ॥

यः सूरिः केशवं तद्वत् प्रवदन्तमकल्पयत् ।

भ्रातुर्दैवस्य सोऽपेक्षामन्वभूदिति भाति मे ॥ १५६९ ॥

एनःशुद्धौ बलीभूतं क्षमां यद्यपि नाह सः ।

तथापि दुर्गतिर्नृणां तस्य वाक्येन सूच्यते ॥ १५७० ॥

या खीयदुष्कृतावृद्धि मानुषैरनुभूयते ।

तेषां चित्तेषु सा बुद्धिरीश्वरेण व्यधीयत ॥ १५७१ ॥

अयं प्रत्यात्मनः कोपं तथा सूचयतीश्वरः ।

नरांश्च दुःखितांस्त्रातुराश्रयायाचिलक्षति ॥ १५७२ ॥

पापेन बहुतोऽत्यन्तमप्रसन्नः परेश्वरः ।

अवश्यं तत्कृते दण्डं भोजनीयं न्यरूपयत् ॥ १५७३ ॥

यो लोकश्चेतसा वाचा कर्मणा च निरन्तरम् ।

सम्यक् च नाचरेत् धर्मं स जनो दण्डमर्हति ॥ १५७४ ॥

स्वयं सम्यक् पवित्रात्मा पापास्पृष्टोऽपि चेश्वरः ।

सम्यग्धं सर्वथा धर्मं नरैः कार्यमपेक्षते ॥ १५७५ ॥

परन्तु तादृशं धर्मं नाचरन्तो निरन्तरम् ।

अशेषा ऐश्वरं कोपं दण्डत्वार्हन्ति मानुषाः ॥ १५७६ ॥

स्वयं मर्त्यैस्तु भोक्तव्यं दण्डमीश्वरनन्दनः ।

लोकेऽवतीर्य्य मर्त्यानां प्रातिनिध्येन भुक्तवान् ॥ १५७७ ॥

पुण्येनाजस्रिना तेन कृतमीश्वरसूनुना ।

प्रायश्चित्तं समस्तानां पापानां मुद्रये क्षमम् ॥ १५७८ ॥

बल्यर्थमात्मनो दानं यदसौ कृतवान् शुचिः ।
अमुष्य पाविका शक्तिः कथं नाप्रमिता भवेत् ॥ १५७९ ॥
यश्चैकः पापमोदग्धं कर्तुं शक्तश्च कल्पते ।
स्वयं स ईश्वरो येषूमेनसो हारकं यथात् ॥ १५८० ॥
अतस्तस्यायं मर्त्यानामीश्वरेण निरूपितः ।
स त्रातुं कल्पते सम्यगिति कोपि न संशयः ॥ १५८१ ॥
ये त्राणाकाङ्क्षिणो भक्त्या श्रद्धया चाश्रयन्ति तम् ।
धर्मे सदा च वर्त्तन्ते तेषां त्राणं भविष्यति ॥ १५८२ ॥
तथा च मानुषा दग्धादात्मनस्त्रातुमक्षमाः ।
येभ्यो हारेण निस्तारं प्राप्नुवन्तीति सिद्ध्यति ॥ १५८३ ॥
यथा च मानुषी जाति दग्धात् त्राणमपेक्षते ।
तथैव मानसीं शक्तिमपि धर्मस्य सिद्धये ॥ १५८४ ॥
यतः स्वाभाविकाद् दोषात् पापाभ्यासाच्च मानुषाः ।
अघे दृढीकृता धर्मे सन्ति सेधितुमक्षमाः ॥ १५८५ ॥
चिकीर्षन्तोऽपि ते धर्मं न कुर्वन्ति यथेप्सितम् ।
तिरश्चन्तोऽपि पापानि ते पापेषु पतन्ति च ॥ १५८६ ॥
अतः साहाय्यमप्राप्य धर्माचारार्थमैश्वरम् ।
परेश्वरेष्टमाचारं नराः कर्तुं न शक्नुयुः ॥ १५८७ ॥
येषूं ये त्वाश्रिता लोकाः स्थिराश्तिष्ठन्ति सत्पथे ।
अमीभिरान्तरी शक्तिः शुद्धिश्चावाप्यते क्रमैः ॥ १५८८ ॥
किन्त्वस्य विस्तरं विद्वन्नहं वक्ष्यन्नितः परम् ।

दानीमैश्वरं भावं प्रभोर्यथ्वो वदाम्यथ ॥ १५८९ ॥
वेदाभिन्विषये गूढे यद् वदेयं यथामति ।
वानपक्षपातेन तत् समाप्तं निशाम्यतु ॥ १५९० ॥
एकेक ईश्वरोऽनादिः सर्वशक्तिः सनातनः ।
वंद्यः सत्तमोऽनन्तो दयालुश्चेति मन्महे ॥ १५९१ ॥
रात्मनीश्वरे तस्मिंस्तेकस्मिन्नेव सत्यपि ।
शक्तीनां त्रयमस्तीति त्रिस्तीयैर्मन्यते बुधैः ॥ १५९२ ॥
एकस्मिन्नीश्वरे व्यक्तित्रितयादि त्विदं मतम् ।
यस्माच्छास्त्रोक्तिवाऽऽस्त्वविचारादवगम्यते ॥ १५९३ ॥
पिता पुत्रः पवित्रात्मा चेति भेदस्त्रिरूपकः ।
भूयः परेश्वरोद्देशे शास्त्रकारैः प्रयुज्यते ॥ १५९४ ॥
शक्तीनां तादृशं त्रित्वमुच्यते यद्यपीश्वरे ।
तथापि हानिरेकत्वे परेशस्य न जायते ॥ १५९५ ॥
शास्त्राणामस्मदीयानां मतो वाक्येषु भूरिषु ।
एकत्वं परमेशस्य स्पष्टरूपेण कथ्यते ॥ १५९६ ॥
पिता परेश्वरोऽस्त्येव तनयश्च परेश्वरः ।
पवित्रात्मा परेशोऽस्ति चेति मन्यामहे वयम् ॥ १५९७ ॥
त्रयस्तथापि नाशाभि मताः सन्ति परेश्वराः ।
शक्तित्रितेन संयुक्तस्त्वेक एव परेश्वरः ॥ १५९८ ॥

वेदविद्यानुवाद ॥

युष्माभिरीश्वरो विद्वन्नेक एव निरूप्यते ।

एकस्मिन् व्यक्तयस्त्रिस्रः सम्भवेयुः कथं तदा ॥ १५९९ ॥

सत्यार्थ्युवाच ॥

स्वभावमप्रमेयस्य परमेशस्य मानुषी ।

कनिष्ठा शेमुषी सम्यगवगन्तुं न शक्नुयात् ॥ १६०० ॥

व्यक्तीनामीश्वरस्यानां सम्बन्धः कीदृशो मिथः ।

भेदश्च कीदृगस्तीति मज्ज्ञानादतिरिच्यते ॥ १६०१ ॥

इयन्मात्रन्तु जानीमः समानैरैश्वरैर्गुणैः ।

ऐश्वर्य्यो व्यक्तयस्त्रिस्रो विशिष्यन्ते न संशयः ॥ १६०२ ॥

शक्तौ महिम्नि सिद्धौ च सन्ति पित्रादयः समाः ।

तेषामेकैव चेच्छाऽस्ति त्रितयैकत्वशालिनाम् ॥ १६०३ ॥

त्रयः पित्रादयस्ते तु दृष्टयां त्राणस्य साधने ।

विलक्षणानि कर्माणि साधयन्तीति नो मतम् ॥ १६०४ ॥

एवं हि कथ्यते शास्त्रे दृष्टु प्रीत्वा पितेश्वरः ।

पृथिव्यामात्मनः सूनुं तेषां त्राणाय नुन्नवान् ॥ १६०५ ॥

भावञ्च मानुषं धृत्वा पृथिव्यां सूनुरीश्वरः ।

बलिञ्चात्मानमत्सृज्य मानुषान् निस्तारयत् ॥ १६०६ ॥

पवित्रात्मेश्वरः पित्रा सूनुना च समीरितः ।

श्रद्धां ददाति मर्त्येभ्यस्तच्चित्तानि पुनाति च ॥ १६०७ ॥

वेदविद्वानुवाच ॥

श्रीयेशुः परमेशस्य कथं पुत्रोऽभिधीयते ।

कथं पितृत्वपुत्रत्वे भवेतां परमात्मनि ॥ १६०८ ॥

सत्यार्थुवाच ॥

ाहत्वपुंभतायशब्दौ प्रयुक्तौ परमात्मनि ।
ाभन्यमात्मिकं कश्चिद् गूढं सूचयतोऽद्भुतम् ॥ १६०९ ॥
ईश्वरीययो र्यत्तयोः सम्बन्धः कीदृशोऽस्ति तु ।
ाद्यस्य निर्मयो बोधाद् मानुषादतिरिच्यते ॥ १६१० ॥
ृष्टे विषये गूढे स्वाज्ञानस्योररीकृतिः ।
वैर्मुदैव कर्त्तव्या तत्र सज्ज्ञास्यदं न हि ॥ १६११ ॥
ृष्टे विषये यावच्छास्त्रोक्तिभ्योऽवगम्यते ।
देव ग्रक्यते ज्ञातुं न किमप्यधिकं ततः ॥ १६१२ ॥
ारक्येतस्य गूढस्य विषयस्य परेश्वरः ।
ुनापि व्याप्तिं स्पष्टामस्माच्छास्त्रेषु नोक्तवान् ॥ १६१३ ॥
विज्ञानमात्मनो यावद् ह्यां ज्ञाप्यार्थमीश्वरः ।
योजनीयमभासीद् तावदेव स दत्तवान् ॥ १६१४ ॥
ह्यां बुद्धेस्तथा त्वन्ते परेशेन निरूपिते ।
विज्ञाः सन्तोऽमर्हन्ति गर्ववर्ज्जितचेतसः ॥ १६१५ ॥
भवांश्चेतस्य मार्गस्य येन बुध्येत सौष्ठवम् ।
तदर्थमस्य तत्त्वानि वदिष्याम्युपसंहरन् ॥ १६१६ ॥
कीदृक्षा चेश्वरे प्रीतिस्तन्मतस्य विचारणात् ।
सत्तोकैर्युज्यते कर्त्तुं तदप्यत्र वदाम्यथ ॥ १६१७ ॥
ृजातेः पितरावाद्यावनघावीश्वरोऽसृजत् ।
अमू तु स्वेच्छया धर्माद् भ्रष्टा पापान्यपप्तताम् ॥ १६१८ ॥

रजातेस्तादृशीं दृष्ट्वा दुरवस्थां परेश्वरः ।
अनादिमात्मनः सूनुं तस्यास्त्राणार्थमैरयत् ॥ १६१९ ॥
दयां त्राणार्थमेतस्य महोपायस्य कल्पने ।
परेशस्योत्तमो न्यायः करुणा च प्रकाशते ॥ १६२० ॥
त्रैलोक्यशासिता न्यायी स्वीयाज्ञाया विलङ्घकान् ।
प्रायश्चित्तं विना क्षन्तुं नहि योग्यममन्यत ॥ १६२१ ॥
भ्रष्टा तु मानुषी जातिः शुद्धं पापस्य शोधकम् ।
प्रायश्चित्तं स्वयं कर्त्तुं नाशक्नत् पापदूषिता ॥ १६२२ ॥
पापं हर्त्तुं समर्थस्य प्रायश्चित्तस्य सिद्धये ।
सुपुत्रेनेश्वरीयेण लोकेनासीद् प्रयोजनम् ॥ १६२३ ॥
अतोऽनादिः प्रियः पित्रा नुन्नः सन्नीश्वरात्मजः ।
स्वयं दयां कृते पुत्रः पापघ्नश्चाभवद् बलिः ॥ १६२४ ॥
स्वपार्श्वादात्मनः सूनुं बलिं भव्यं तथोत्सृजन् ।
न्यायं स्वाद्भुतं प्रेम दृष्ट्वा व्याजयदीश्वरः ॥ १६२५ ॥
स्वयं स्वादेशभङ्गस्य कृतघ्नानां दयां कृते ।
प्रियं स्वमीश्वरः पुत्रं ज्योतिर्धाम्नोऽनुदद् भुवि ॥ १६२६ ॥
पृथिव्यां मानुषं भावं ग्राहयित्वा च दुःखितम् । [॥ युग्मम् ॥
व्यथामभोजयद् घोरामिति किं नाद्भुता कथा ॥ १६२७ ॥
पित्रा नुन्नश्च यः सूनुः स्वेच्छयाऽवतरन् भुवि ।
हत्युं दिवां कृतेऽभुक्त तस्य को वर्णयेद् दयाम् ॥ १६२८ ॥
तेजः स्वमैश्वर्यमाच्छाद्य शिशुरत्यद्य भूतले ।

स विष्टपस्य नाथोऽपि दीनो मर्त्य इवाचरत् ॥ १६२९ ॥
अज्ञानां शिक्षको धीरो हितकारी च दुःखिनाम् ।
अपूर्वं सर्वथा प्रेम स नरान् प्रत्यदर्शयत् ॥ १६३० ॥
तीव्राश्च वेदनां भुक्त्वा परपापस्य शुद्धये ।
स्वयं स स्वेच्छया मृत्युं मलास्पृष्टोऽपि सोढवान् ॥ १६३१ ॥
येषां चित्तानि पापाद्यादपि कुण्ठानि नासते ।
प्रीयेरन् किं न ते तस्मिन् परमप्रेमकारिणि ॥ १६३२ ॥
तथा चायं तु मर्त्यानां साधयित्वा स्वमृत्युना ।
स ईश्वरात्मजो मृत्योः पाशान् प्रत्यथा स्वयाऽभनक् ॥ १६३३ ॥
स्वज्योतिर्धाम चादाय पितुः स्वस्यान्तिकं पुनः ।
स लोकमात्मना जातं दयादृष्ट्या विलोकते ॥ १६३४ ॥
लोकस्यान्ते च तेजस्वी स येषूरीश्वरात्मजः ।
समस्तानां मनुष्याणां विचारायागमिष्यति ॥ १६३५ ॥
मनुष्याणां यथाकर्म गतिं निर्णीय धर्मतः ।
स सद्भ्यः सद्गतिं दाता दुरात्मभ्यश्च दुर्गतिम् ॥ १६३६ ॥
यस्तादृशोऽस्ति तेजीयानप्रमेयपराक्रमः ।
तं को वा बुद्धिमान् भीत्या श्रद्धया चापि नाश्रयेत् ॥ १६३७ ॥
पवित्रेणात्मना नीता ये श्रद्धां येषि कुर्वते ।
येतःशुद्धौ च चेष्टन्ते ते जनास्तारणमाप्नुयुः ॥ १६३८ ॥
जगन्नातुस्तु ये तस्य वार्तामाकर्ण्य मङ्गलाम् ।
दुराग्रहाद् निरस्यन्ति ते गमिष्यन्ति दुर्गतिम् ॥ १६३९ ॥

पवित्रस्यात्मनो ये तु प्रार्थयन्ते सहायताम् ।
ते तामवाप्नुयुः सर्वे इति शास्त्रात् प्रतीयते ॥ १६४० ॥

॥ यथा लूकरचितसुसंवादे उक्तम् ॥

याचध्वं तर्हि दीयेत ह्यन्वेषध्वं तदाऽऽप्स्यथ ।
यत्नेन चाहत द्वारं ततस्तोद्घाटयिष्यते ॥ १६४१ ॥
यो याचते स आप्नोति योऽन्विच्छति स विन्दति ।
यो यत्र द्वारमाहन्ति तत्तदर्थाय मुच्यते ॥ १६४२ ॥
पुत्राय कः पिताऽश्मानं वितरेत् पिष्टकार्थिने ।
को वा भुजङ्गमं दद्यात् सूनवे मीनमिच्छते ॥ १६४३ ॥
अतोऽसन्तोऽपि चेद् यूयं पुत्रेभ्यः सन्ति यच्छथ ।
ईशः पवित्रमात्मानं किं पुनर्वो न दास्यति इति ॥ १६४४ ॥

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लोके ख्रिस्तीयनामानो विलोक्यन्ते तु ये जनाः ।
ख्रिस्तीया वास्तवाः सर्वे ते सन्तीति न मन्यताम् ॥ १६४५ ॥
ख्रिस्तीयाख्या हि भूयांसो येषूं स्वीकृत्य बाह्यतः ।
भक्त्या हीनास्तु संसारे हृदयं युञ्जते दृढम् ॥ १६४६ ॥
भक्त्या तु ये जना येष्वि विश्वसन्तः परेश्वरम् ।
प्रेम्णा भयेन चार्चन्ति ते तथ्याः ख्रिस्तसेवकाः ॥ १६४७ ॥
तैर्यद्यप्यत्र संसारे पूर्णा सिद्धिर्न लभ्यते ।
धर्मे तथापि ते वृद्धिं प्राप्नुवन्त्युत्तरोत्तरम् ॥ १६४८ ॥
पवित्रस्यात्मनः शक्त्या धर्ममार्गे दृढीकृताः ।

सदा ते चेतसः शुद्धौ वर्द्धन्ते सुक्रियासु च ॥ १६४९ ॥
विशेषो येन सत्यानां स्त्रीणां प्रतीयताम् ।
तदर्थं तादृशां पुंसां कर्त्तुमर्हामि वर्णनम् ॥ १६५० ॥
स्त्रीणां वास्तवो योऽस्ति स जनः परमेश्वरम् ।
भक्तेन चेतसा नित्यमादरेण च सेवते ॥ १६५१ ॥
तदीयामर्मितां शक्तिं बुद्धिं सिद्धिमनुग्रहम् ।
ज्ञात्वा स तं प्रभुं प्रेम्णो विषयं वेद सत्तमम् ॥ १६५२ ॥
विश्वाख्यं जीविभिः पूर्णं जगदेतत् ससर्ज यः ।
बिभर्त्ति शक्तिं चामुष्य महिमा कीदृगद्भुतः ॥ १६५३ ॥
शिशोर्यथा यः क्रमं सम्यक् स्थापयित्वा नियच्छति ।
शिक्षाकवेदिनः कीदृगचिन्त्या तस्य शेमुषी ॥ १६५४ ॥
नाना सुखानि यो नृभ्यः कृतघ्नेभ्योऽपि यच्छति ।
औदार्य्यशेवधेस्तस्य कीदृशी परमा दया ॥ १६५५ ॥
विशेषतश्च यः स्त्रीयं सूनुमुत्सृज्य सुप्रियम् ।
कृतातेर्मुक्तयेऽगौत्सीत् तस्य कः प्रेम वर्णयेत् ॥ १६५६ ॥
इत्यादितत्त्वमीशस्य चिन्तयन्तश्चमत्कृताः ।
स्त्रीणां वास्तवा भक्तिं दृढां कुर्वन्ति तं प्रति ॥ १६५७ ॥
भक्त्या प्रभूतया यस्य चित्तमाविश्यते तया ।
सदा स ईश्वरस्येष्टं कर्त्तुं यत्नेन चेष्टते ॥ १६५८ ॥
इच्छा न मामिका किन्तु परेशस्य भवत्विति ।
स आह स्वीयचित्तस्थां स्वार्थचिन्तां निवारयन् ॥ १६५९ ॥

दयां निरन्तरं दिव्यां यः प्रकाशितवान् मयि ।
तस्मायात्मानमुत्सृष्टुमर्हामीति ब्रवीति च ॥ १६६० ॥
परेश्वरस्य सेवार्थं तथैवात्मानमुत्सृजन् ।
लोकेभ्यः स्वार्थलिप्सुभ्यो बहु धन्यतरोऽस्ति सः ॥ १६६१ ॥
स्वेच्छायास्तादृग् उत्सर्गः परेशस्य कृते कृतः ।
मर्त्यानामुत्तमो धर्मः परमाह्लादकारकः ॥ १६६२ ॥
तथापि साधुभिर्लोकैः संसारस्त्यज्यतामिति ।
एतत् स्वीयशास्त्रेषु न कुत्रापि विधीयते ॥ १६६३ ॥
सिद्धिर्नृणां प्रवृत्त्यैव न निवृत्त्या हि लभ्यते ।
स्वभावं तादृशं तेषां विदधौ परमेश्वरः ॥ १६६४ ॥
विनाऽभ्यासेन विद्याया व्युत्पत्तिर्नैव गम्यते ।
तथा यत्नान्वितोऽभ्यासो धर्मवृद्ध्यावपेक्ष्यते ॥ १६६५ ॥
अत्यन्तलोभकामाद्या येऽन्तःस्थाः शत्रवो दृढाम् ।
विजेतुं ते न शक्येरन् नियताद् विग्रहाद् विना ॥ १६६६ ॥
अतः सिद्धेरवाप्त्यर्थं दृढा यत्ना निरन्तरम् ।
सर्वैः कर्तुमर्हन्ते निवृत्त्या सा हि नाप्यते ॥ १६६७ ॥
स्वभावतः प्रवृत्तिस्त्र निवृत्तेर्व्यतिरिच्यते ।
निवृत्तिरस्ति बन्ध्या हि प्रवृत्तिस्तु फलप्रदा ॥ १६६८ ॥
ये ये हि सत्तमा ज्ञाताः पुरुषार्था मनीषिभिः ।
अमी समे प्रवृत्त्यैव लभ्याः सन्ति न चान्यथा ॥ १६६९ ॥
निवृत्तिमाचरन् यस्तु लोको धर्मनि तिष्ठति ।

तदीया क्षीयते बुद्धिश्चित्तवृत्तिश्च मुह्यति ॥ १६७० ॥
व्यायाममन्तरा देहं निर्बलं जायते यथा ।
तथैव मानसी शक्ति र्वनप्रस्थस्य सीदति ॥ १६७१ ॥
आलस्यात् स स्वयं सिद्धो विद्यायाश्च न वर्द्धते ।
नृणां सङ्गाद् विरक्तात्मा परान् नोपकरोति च ॥ १६७२ ॥
यान् कौटुम्बादिकान् नृणां सम्बन्धान् ईश्वरो व्यधात् ।
तेभ्यो नाना प्रजायन्ते तेषां धर्माः परस्परम् ॥ १६७३ ॥
यथा यो वर्त्ततेऽन्योन्यं सम्बन्धस्तातपुत्रयोः ।
तस्माद् धर्मौ प्रजायेते ताभ्यां कार्य्यौ विलक्षणौ ॥ १६७४ ॥
सूनुः पितुर्वशे तिष्ठन्नमुमाहर्त्तुमर्हति ।
सूनुञ्च शासितुं सम्यग् भर्त्तुश्चार्हति तत्पिता ॥ १६७५ ॥
एकस्य चात्मजाः सन्त ईश्वरस्य नराः समे ।
भ्रातृत्वहेतुनाऽर्हन्ति हितमाचरितुं मिथः ॥ १६७६ ॥
स्वान् स्वान् सर्वे जना धर्मान् परसम्बन्धिनो यदि ।
न कुर्युस्तर्हि सर्वेषां कथं सिद्धेत् हितं नृणाम् ॥ १६७७ ॥
सर्वे स्वं स्वं तु चेद् धर्ममाचरेयुः परान् प्रति ।
सर्वेषां तर्हि कल्याणं सुष्ठु सिद्धेद् न संशयः ॥ १६७८ ॥
अतः परार्थकान् धर्मान् आचरेयुः समे नराः ।
इतीयमीश्वरस्येच्छा सुतरामनुमीयते ॥ १६७९ ॥
यदयामीश्वरो यस्यां मां प्रवृत्त्यै नियुक्तवान् ।
तदीयकार्य्यमहामि सदा कर्त्तुमहं मुदा ॥ १६८० ॥

मह्यं कृत्वायिदं कार्यं जगत्कर्त्रा समर्पितम् । [युग्मम् ॥
नार्हामि खेच्छया त्यक्तुमिति भक्ता जना विदुः ॥ १६८१ ॥
खक्लेशकारिभिर्भ्रान्तैर्न प्रसन्नस्तपस्विभिः ।
ईशः सुखं मितत्वेन सद्भिर्भोक्तव्यमिच्छति ॥ १६८२ ॥
प्रत्येकं वासरे ध्यानं भजनञ्च मुहुर्मुहुः ।
सत्लोकैर्युज्यते कर्त्तुमीश्वरस्य न संशयः ॥ १६८३ ॥
त्यक्त्वा त्वन्यानि कार्याणि भजनं तस्य केवलम् ।
नरा विदध्युरित्येतद् युक्तिसिद्धं न विद्यते ॥ १६८४ ॥
अजस्रं ह्यात्मनो ध्यानं कार्यं नेच्छन् परेश्वरः ।
प्रवृत्तिं सफलां सर्वैः सद्भिः कृत्यामपेक्षते ॥ १६८५ ॥
या खस्य चेतसः शुद्धिं बुद्धेः शक्तिञ्च वर्द्धयेत् ।
परोपकारिणी स्यादा सा प्रवृत्तिः फलप्रदा ॥ १६८६ ॥
स्वीयस्य धर्मस्य किंवा परकीयस्य वर्द्धिका ।
ईदृक् प्रवृत्तिरीशाय रोचते नात्र संशयः ॥ १६८७ ॥
परेश्वरं तु पार्श्वस्थं स्मरन्तः सर्वदर्शिनम् ।
तस्याभीष्टानि कर्माणि सदा कुर्वन्तु साधवः ॥ १६८८ ॥
साधूनां या प्रवृत्तिस्तु स्त्रीणां वा विलोक्यते ।
सा प्रेम्णो जायते निष्ठात् तेषां कृत्वेश्वरं प्रति ॥ १६८९ ॥
खं सूनुं प्रेरयन् यो मां जातवान् परमेश्वरः ।
तदिच्छासिद्धये यत्नं कर्त्तुमर्हामि सर्वदा ॥ १६९० ॥
यो मे जायाय चात्मानं येशूरसृजवान् बलिम् ।

तस्मायात्मानमुत्सृष्टुमर्हामीति वदन्ति ते ॥ १६९१ ॥
अतस्ते प्रेमयुक्तेन कृतज्ञत्वेन चोदिताः ।
सुयत्नेनेश्वरेष्टेषु प्रवर्त्तन्ते सुकर्मसु ॥ १६९२ ॥
स्वीयैस्तु कर्मभिस्तायं लभ्यं नैव विदन्ति ते ।
प्रायश्चित्तीकृतस्यैव येषां दारा तु केवलम् ॥ १६९३ ॥
सर्वे हि पापिना स्पृष्टा मानुषा मरणावधि ।
नाशं स्वकर्मभिः प्राप्तुं साधवोऽपि न शक्नुयुः ॥ १६९४ ॥
शेषे सन्तस्तु संसारादुद्धृताः क्लेशदायकात् ।
सिद्धिं परत्र सम्पूर्णां शर्मं चाप्स्यन्ति शाश्वतम् ॥ १६९५ ॥

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युष्मच्छास्त्रेषु या सिद्धिरुच्यते पारलौकिकी ।
भवांस्तस्याधिकं कश्चिद् विस्तरं वक्तुमर्हति ॥ १६९६ ॥
एतद्देशीयशास्त्रेषु यो ब्रह्मण्युच्यते लयः ।
स एव मुक्तिभेदोऽपि युष्मच्छास्त्रेषु किं मतः ॥ १६९७ ॥
उताहो योऽस्मदीयेन कर्ममार्गेण लभ्यते ।
तं स्वर्गमेव किं यूयं परमत्वेन बोधथ ॥ १६९८ ॥

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या पारलौकिकी सिद्धिरस्मच्छास्त्रेषु कथ्यते ।
असौ लयात्मिका नास्ति लीनत्वात्तु विलक्षणा ॥ १६९९ ॥
मदीयायां मतौ विद्वन् जीवात्मा परमात्मनः ।
भिन्नो निसर्गतो भूत्वा तस्मिँल्लेतुं न शक्नुयात् ॥ १७०० ॥

युग्मच्छाखे च यः स्वर्गः प्रोक्तः स्थूलसुखाश्रयः ।
तस्माद् विलक्षणः स्वर्गः शास्त्रेष्वस्माकमुच्यते ॥ १७०१ ॥
अस्मच्छास्त्रे सतां वासो नाके भावीति कथ्यते ।
किन्त्वत्र नाकशब्देन सत्त्वलोको विवक्षितः ॥ १७०२ ॥
कीदृक् तु निर्मलं शर्म मयैतर्हि विवक्षितम् ।
इत्यस्य स्पष्टबोधाय विस्तरोऽयं निगद्यताम् ॥ १७०३ ॥
यत् सर्वं विविधं दुःखं मनुष्यैरत्र भुज्यते ।
तत् तेषामादिभावस्य दूषणादुदपद्यत ॥ १७०४ ॥
यदा मनुष्यवंशस्य पितरावीश्वरोऽसृजत् ।
स्वभावस्तर्हि निर्दोषः संसिद्धश्चाभवत् तयोः ॥ १७०५ ॥
स्वभावे तत्र निर्दोषे भावा रागादयः समे ।
नियन्तुरात्मनः सम्यग् वशीभूता सदाऽऽसत ॥ १७०६ ॥
तदानीं सारथिर्ह्यात्मा चयानिन्द्रियरूपकान् ।
विनीतान् सेवकान् नीत्वा नियथाम यथेप्सितम् ॥ १७०७ ॥
यदा तौ त्वादिमात् स्वस्मात् सिद्धाद् भावादपप्रताम् ।
प्रगाढो व्युत्क्रमस्तर्हि स्वभावे प्राविशत् तयोः ॥ १७०८ ॥
तदा रागादयो भावाः सर्वे जाता निरङ्कुशाः ।
नियन्तुरात्मनो निघ्नाः पूर्ववद् नावतस्थिरे ॥ १७०९ ॥
आत्मा च ते बलीयोभिः क्षुब्धो रागादिभिः स्वयम् ।
तदीयमिष्टमाचारीद् अधिकारं निजं त्यजन् ॥ १७१० ॥
स्वभावे व्युत्क्रमं तद्वदापन्ना मानुषाः समे ।

अत्याचारं बहुं कृत्वा भृशं किल्बिषिणोऽभवन् ॥ १७११ ॥
स्वभावे मानुषे तद्वत् पाप्मना दूषिते सति ।
अवश्यमेव सम्भूति र्बभूवाज्ञानदुःखयोः ॥ १७१२ ॥
एतस्या वर्त्तमानाया दुर्दशाया निवृत्तये ।
नृणां दुष्टस्य भावस्य सुखीभूतिरपेक्ष्यत ॥ १७१३ ॥
स्वभावे मानुषे चेद्धि पुनः स्थाप्येत सुक्रमः ।
अज्ञानदुःखयोस्तर्हि नश्येयोः सिद्धिरद्भवेत् ॥ १७१४ ॥
परेश्वरात्मजो भावं स्वयमादाय मानुषम् ।
दृष्टां जातिं व्यधात् सिद्धे र्महिमस्याधिकारिणीम् ॥ १७१५ ॥
पूर्वा सिद्धिस्तुभिः सिद्धि र्यद्यपीह न गम्यते ।
तथापि तेऽधिकां सुद्धिं प्राप्नुवन्ति शनैः शनैः ॥ १७१६ ॥
वसात्वारे हि भावानां तेषु क्षीणे क्रमात् क्रमात् ।
नियन्तुरात्मनः शक्तिरधिकारस्य वर्द्धते ॥ १७१७ ॥
किन्त्वस्यां संहतौ सम्यग् दोषाद् दुःखाच्च साधवः ।
मुक्ता भवेयुरित्येतद् नेश्वरेण विधीयते ॥ १७१८ ॥
असिद्धेर् आस्पदाद् यस्मात् संसारात्तु समुद्धृताः ।
अमुत्र सज्जनाः सिद्धिं शर्म चाप्स्यन्ति शाश्वतम् ॥ १७१९ ॥
कीदृक् त्वामुष्मिकी सिद्धिरानन्दश्च भविष्यति ।
इत्यस्मिन्विषये शर्वो वक्ष्यमाणां निशाम्यतु ॥ १७२० ॥
सद्भिर्यदत्र संसारे सत्तमं भुज्यते सुखम् ।
तस्मात् परत्र भव्यस्य शर्मवत्त्वमूह्यते ॥ १७२१ ॥

यो भोजनादिजो भोगो हृषीकैरनुभूयते ।
स्थूलस्य तस्य मुख्यत्वं न मन्यन्ते मनीषिणः ॥ १७२२ ॥
यावच्च सज्जनः कोपि शुद्धो सिद्धो च वर्द्धते ।
तावत् स तादृशं भोगं स्थूलं तुच्छञ्च बोधति ॥ १७२३ ॥
तस्मात् सन्तश्च सत्सङ्गे विद्यायां दीनसत्कृतौ ।
ईशस्य प्रेम्णि चासक्तास्तत्र श्रेष्ठं सुखं विदुः ॥ १७२४ ॥
अतो विज्ञा यदत्रापि स्थूलं तुच्छञ्च मन्वते ।
तद् मैथुनादिजं सौख्यं लोकाऽमुत्रेति बुध्यते ॥ १७२५ ॥
एतच्च मद्वचो विद्वन् येषां वाक्येन सिद्ध्यति ।
स ह्येवमेकदा स्पष्टं यद्भदीयानभाषत ॥ १७२६ ॥

श्रीयेषूरुवाच ॥

एतस्याः संहतेर्लोका युध्यन्ते विवहन्ति च ॥ १७२७ ॥
पात्राणि ये तु गण्यन्ते समारोढुमदो जगत् ।
ते खर्दूतोपमा नैव युध्यन्ते विवहन्ति वा ॥ १७२८ ॥

सत्यार्थुवाच ॥

सुखानि यानि सर्वाणि सत्तमानि भवन्ति तु ।
कदाप्यमुत्र तल्लोपो न भवेदिति मन्महे ॥ १७२९ ॥
वरं यद्यत् सुखं श्रेष्ठं सत्तमत्वेह भुज्यते ।
अचिन्त्या तस्य संवृद्धिः सिद्धिश्चामुत्र भाविनी ॥ १७३० ॥
परत्र पापमज्ञानं शोको रोगो भयं भ्रमः ।
सर्वादोषाश्च मुक्तेषु सत्सु लोकेषु लोप्यते ॥ १७३१ ॥

तदा ह्यनश्वरं दिव्यं भावमापद्य सज्जनाः ।
स्वभावे सुक्रमं नूनं सिद्धिमाप्स्यन्ति सत्तमाम् ॥ १७३२ ॥
तत् त्वसदीयशास्त्रेषु सूक्ष्मत्वाद् आत्मिकं वपुः ।
आख्यातमात्मनो यत्त्वमुपयुक्तं भविष्यति ॥ १७३३ ॥
तत् सूक्ष्मं निर्मलं देहम् आत्मनो वृत्तिमीप्सिताम् ।
श्रद्धा सम्यगायत्तमाज्ञाकारि च वेत्स्यते ॥ १७३४ ॥
सिद्धं स्वभावमापद्य मुक्ता लोकास्तु तादृशम् ।
सम्पूर्णतमिदं धर्मं सदा प्राप्स्यन्ति सत्तमम् ॥ १७३५ ॥
साक्षात्कारे हि भावानां निवृत्ते भ्रान्तिकारके ।
परमेषु सत्तमेष्वात्मा व्यवसास्यति सन्ततम् ॥ १७३६ ॥
चित्तस्याच्छादके नष्टे सति चाज्ञानशीकरे ।
यथार्थं तात्त्विकं ज्ञानं सद्भिरालोकयिष्यते ॥ १७३७ ॥
असम्यगत्र या विद्या प्रयासे न च गम्यते ।
सम्यक् सुखस्य साऽमुत्र प्रभाविन्याऽऽप्स्यते धिया ॥ १७३८ ॥
मुक्तैः सर्वज्ञताऽमुत्र प्राप्तव्येति न मन्यताम् ।
प्रमेयबुद्धयो ह्येतां कदाप्याप्तुं न शक्नुयुः ॥ १७३९ ॥
येषां धीशक्तयः सौक्ष्म्यं विस्तारश्चाधिकश्च तु ।
गूढान् विषयान् बोद्धुं भवितारः क्षमास्तदा ॥ १७४० ॥
अमुत्र संशये वीते निश्चयः सम्यगाप्स्यते ।
परमाश्चैतर्हि दुर्ज्ञेया वेत्तारोऽमुत्र सुग्रहाः ॥ १७४१ ॥
तदा च वर्द्धमानेन नाना ज्ञानेन मोदितः ।

यो भोजनादिजो भोगो हृषीकैरनुभूयते ।
स्थूलस्य तस्य मुख्यत्वं न मन्यन्ते मनीषिणः ॥ १७२२ ॥
यावच्च सज्जनः कोपि शुद्धो सिद्धो च वर्द्धते ।
तावत् स तादृशं भोगं स्थूलं तुच्छञ्च बोधति ॥ १७२३ ॥
तस्मात् सन्तश्च सत्सङ्गे विद्यायां दीनसत्कृतौ ।
ईशस्य प्रेम्णि चासक्तास्तत्र श्रेष्ठं सुखं विदुः ॥ १७२४ ॥
अतो विज्ञा यदत्रापि स्थूलं तुच्छञ्च मन्वते ।
तद् मैथुनादिजं सौख्यं लोभाऽमुत्रेति बुध्यते ॥ १७२५ ॥
एतच्च मद्वचो विद्वन् येभ्या वाक्येन सिद्ध्यति ।
स ह्येवमेकदा स्पष्टं यद्भदीयानभाषत ॥ १७२६ ॥

श्रीयेषूरुवाच ॥

एतस्याः संहतेर्लोका युज्यन्ते विवहन्ति च ॥ १७२७ ॥
पात्राणि ये तु गण्यन्ते समारोढुमदो जगत् ।
ते खर्दूतोपमा नैव युज्यन्ते विवहन्ति वा ॥ १७२८ ॥

सत्यार्थुवाच ॥

सुखानि यानि सर्वाणि सत्तमानि भवन्ति तु ।
कदाप्यमुत्र तल्लोपो न भवेदिति मन्महे ॥ १७२९ ॥
वरं यद्यत् सुखं श्रेष्ठं सत्तमञ्चेह भुज्यते ।
अचिन्त्या तस्य संवृद्धिः सिद्धिश्चामुत्र भाविनी ॥ १७३० ॥
परत्र पापमज्ञानं शोको रोगो भयं भ्रमः ।
सर्वादोषश्च मुक्तेषु सत्सु लोकेषु लोप्यते ॥ १७३१ ॥

तदा ह्यनश्वरं दिव्यं भावमापद्य सज्जनाः ।
स्वभावे सुक्रमं नूनं सिद्धिमाप्स्यन्ति सत्तमाम् ॥ १७३२ ॥
तत् त्वक्षदीयशास्त्रेषु सूक्ष्मत्वाद् आत्मिकं वपुः ।
आख्यातमात्मनो यत्त्वमुपयुक्तं भविष्यति ॥ १७३३ ॥
तत् सूक्ष्मं निर्मलं देहम् आत्मनो वृत्तिमीप्सिताम् ।
अवद्धा सम्यगायत्तमाज्ञाकारि च वेत्स्यते ॥ १७३४ ॥
सिद्धं स्वभावमापद्य मुक्ता लोकास्तु तादृशम् ।
सम्पूर्णवृत्तिदं शर्म सदा प्राप्स्यन्ति सत्तमम् ॥ १७३५ ॥
बन्धात्कारे हि भावानां निवृत्ते भ्रान्तिकारके ।
अर्थेषु सत्तमेष्वात्मा व्यवसास्यति सन्ततम् ॥ १७३६ ॥
तत्त्वस्याच्छादके नष्टे सति चाज्ञानशीकरे ।
यथार्थं तात्त्विकं ज्ञानं सद्भिरालोकयिष्यते ॥ १७३७ ॥
असम्यगत्र या विद्या प्रयासे न च गम्यते ।
सम्यक् सुखञ्च साऽमुत्र प्रभाविन्याऽऽप्यते धिया ॥ १७३८ ॥
मुक्तैः सर्वज्ञताऽमुत्र प्राप्तव्येति न मन्यताम् ।
प्रमेयबुद्धयो ह्येतां कदाप्याप्तुं न शक्नुयुः ॥ १७३९ ॥
तेषां धीशक्तयः सौक्ष्म्यं विस्तारञ्चाधिगन्तुं तु ।
सुगूढान् विषयान् बोद्धुं भवितारः क्षमास्तदा ॥ १७४० ॥
अमुत्र संशये वीते निश्चयः सम्यगाप्यते ।
अर्थाश्चैतर्हि दुर्ज्ञेया वेत्तारोऽमुत्र सुग्रहाः ॥ १७४१ ॥
सदा च वर्द्धमानेन नाना ज्ञानेन मोदिताः ।

अन्यैश्च सत्तमैरर्थैरात्मा तर्प्यति शाश्वतम् ॥ १७४२ ॥
किञ्चात्र शर्मणो बुद्धिर्मन्दा कुण्ठा च विद्यते ।
श्वश्रं त्वमुत्र जीवस्य तेजः स्फूर्तिश्च वेत्स्यते ॥ १७४३ ॥
दौर्बल्ये चाखिले वीते दिव्ये प्राप्तेऽपि चौजसि ।
आत्मा विमोक्ष्यते आन्तेः सन्ततश्चोल्लसिष्यति ॥ १७४४ ॥
नरैः सिद्धीक्षितैः साकं खर्दूतैश्च प्रतापिभिः ।
अजस्रं सङ्गतिं सन्तः करिष्यन्ति विनोददाम् ॥ १७४५ ॥
विशेषतस्तु यत् तत्र परमेशस्य दर्शनम् ।
मुक्तैर्लभ्येत तत् तेषां परमानन्ददं भवेत् ॥ १७४६ ॥
कार्य्याणि कर्तृजन्यानि विलोक्यन्तेऽत्र केवलम् ।
परत्र कारणं द्रष्टुं विन्देमेति सतां स्पृहा ॥ १७४७ ॥
अमुत्र कायिकैर्नेत्रै र्निराकारः परेश्वरः ।
दृश्यो भावीति भो विद्वन् मया नास्ति विवक्षितम् ॥ १७४८ ॥
तस्यानुभूय सान्निध्यं कथञ्चिज् ज्ञानचक्षुषा ।
आत्मा तदीयसत्त्वस्य पर्य्यालोकेन तर्प्यति ॥ १७४९ ॥
आत्मा हि मानुषः सर्वैरतृप्तो विषयान्तरैः ।
तितर्षुरीश्वरं ज्ञातुं विषयोत्तममिच्छति ॥ १७५० ॥
ज्ञानञ्च तस्य यत् सम्यगिह लब्धुं न शक्यते ।
तद् आत्मा निर्मलोऽमुत्र सम्यगासादयिष्यति ॥ १७५१ ॥
पूर्णं तस्याप्रमेयस्य महिमानं प्रमेयधीः ।
नृजातिस्तत्र जानीयादिति विद्वन् न मन्यताम् ॥ १७५२ ॥

क्षिन्वीश्वरस्य ते सम्यग् धीप्रमाणानुसारि च ।
ज्ञानं परत्र विन्देयु रिति मात्रं विवक्षितम् ॥ १७५३ ॥
तं ज्ञानस्याकरं नित्यं सत्त्वसिन्धुं दयार्णवम् ।
शुद्धान्तरेक्षणाः सन्तो ध्यात्वा तर्प्यन्ति सन्ततम् ॥ १७५४ ॥
अपास्ते चेश्वरीयस्य महाकोपस्य साध्वसे ।
ते स्वान् प्रत्यक्षयां प्रीतिमैश्रीं ज्ञास्यन्ति भाविनीम् ॥ १७५५ ॥
यो मर्त्यभावमादाय तेषां त्राताऽभवत् स्वयम् ।
अमुष्य दर्शनाद् येऽस्तेऽति प्राप्स्यन्ति नन्दथुम् ॥ १७५६ ॥
तेजस्वि देहमादाय राजमानो ह्यसौ दिवि ।
सल्लोकैरात्मना जातै र्ज्ञ्यते सद्गुणार्णवः ॥ १७५७ ॥
नामुत्र ध्यानमात्रेण कालं नेष्यन्ति सज्जनाः ।
नाना प्रवर्त्तितास्तु प्रारब्धेष्विति तर्क्यते ॥ १७५८ ॥
मनुष्या ह्यत्र संसारे निसर्गात् प्रविवृत्सवः ।
प्रवृत्तिशालिनोऽमुत्र स्थास्यन्तीत्यनुमीयते ॥ १७५९ ॥
अत्यन्तं तेजसो वृद्धिं प्राप्तेष्वात्मा परत्र ते ।
महाचरित्रसिद्ध्यर्थं भविष्यन्त्यधिकारिणः ॥ १७६० ॥
अतस्ते तादृशं तर्हि दिव्यमापद्य विक्रमम् ।
उद्योगेभ्यो निवर्त्तेरन्निति सम्भावि नास्ति तत् ॥ १७६१ ॥
कीदृक्षु ते विशेषेषु व्यवसास्यन्ति कर्मणाम् ।
इत्येतत् साम्प्रतं विद्वन् सम्यग् ज्ञातुं न शक्यते ॥ १७६२ ॥
नाना परोपकारादावीश्वराभीष्टकर्मणि ।

तेषां प्रवृत्तये योगो भवितेति मया मतम् ॥ १७६३ ॥
ते मुक्तिभागिनो लोकाः प्रवृत्ताश्चापि कर्मसु ।
न तेषां साधने लोभं न वाऽऽयासमवाप्नुयुः ॥ १७६४ ॥
विमुक्ताः सर्वथा दुःखाद् दौर्बल्याच्चाखिलादमी ।
विनोदेनेश्वरादिष्टाः कारिष्यन्त्यखिलाः क्रियाः ॥ १७६५ ॥

वेदविद्वानुवाच ॥

भवान् एतर्हि लोकानां विमुक्तानां सदेहताम् ।
प्रवृत्तिं भाविनीञ्चाह तत्र शङ्कां वदोतु मे ॥ १७६६ ॥
अस्मच्छास्त्रेषु या सिद्धिः परमा प्रतिपाद्यते ।
निर्देहस्यात्मनो मुक्तिः साऽस्ति केवलरूपिणा ॥ १७६७ ॥
आत्मा च सत्तमां प्राप्य तामवस्थां प्रशान्तिभाक् ।
निरीहः सर्वकर्मभ्यः स्पृहाभ्यश्च निवर्त्तिता ॥ १७६८ ॥
भवांस्तु यां स्वशास्त्रोक्तां भाविनीमाह सङ्गतिम् ।
अमूं देहादिमुक्तत्वाच्छ्रेष्ठां मन्तुं न शक्नुयाम् ॥ १७६९ ॥

सत्यार्थ्युवाच ॥

असिद्धेः कारणं देहं प्रवृत्तिर्दोषजाऽस्ति च ।
इत्यनत्येषु शास्त्रेषु कथ्यतेऽत्र न संशयः ॥ १७७० ॥
परन्तु तन्मतं विद्महं युक्तिभिरुपस्थितम् ।
विचार्य्य सम्मतिं तत्र मते कर्तुं न शक्नुयाम् ॥ १७७१ ॥
आत्मानं वर्ष्मणा सार्द्धं समायोज्य परेश्वरः ।
दृष्टां पितामहावाद्यौ सिद्धभावौ पुराऽसृजत् ॥ १७७२ ॥

तथा नृणां स्वभावस्य सर्गात् सिद्ध्यर्थमात्मनः ।
शरीररूपकं यत्नमपेक्षेतेति बुध्यते ॥ १७७३ ॥
विना हि कायरूपेण यत्नेनात्मा क्रियाकृतौ ।
अशक्तो व्यर्थयत्नश्च भवेदित्यनुमीयते ॥ १७७४ ॥
प्रकृत्यैवात्मनो यद्वदवश्याऽस्ति तनूरिह ।
तथा परत्र भव्येति युक्तिसिद्धं प्रतीयते ॥ १७७५ ॥
असौ शुद्धीकृता सम्यक् तनुः सूक्ष्मीकृताऽपि च ।
नियन्तुरात्मनो दासी भविता सहकारिणी ॥ १७७६ ॥
पुनश्च चेत् सदेहस्य न भवेद् मुक्तिरात्मनः ।
मनुष्यत्वस्य कृत्स्नस्य तदा मुक्तिर्न वेत्ष्यते ॥ १७७७ ॥
नृणां द्विवस्तुको भावो ह्यस्ति नो चैकवस्तुकः ।
स ह्यात्मदेहयोर्योगादुभयोरवतिष्ठते ॥ १७७८ ॥
अतो यथाऽऽत्मनो नाशे भूते नश्येद् मनुष्यता ।
तथा लोपाच्छरीरस्य विलुप्येत मनुष्यता ॥ १७७९ ॥
नरास्तु स्वस्य नेच्छन्ति मनुष्यत्वस्य नाशनम् ।
स्थितिं तु शाश्वतीं तस्य शुद्धीभूतस्य सर्वथा ॥ १७८० ॥
मनुष्यत्वस्य शाश्वत्याः स्थितेर्या लालसा त्वियम् ।
अस्मन्मतेन साऽमुत्र सम्यक् तृप्तिमवाप्स्यति ॥ १७८१ ॥
यतस्तस्यानुसारेण मनुष्यत्वं न नंक्ष्यति ।
एकैको मानुषोऽमुत्र पुनः स्वं देहमाप्स्यति ॥ १७८२ ॥
युष्मन्मतं तु चेत् तथ्यं भवेत् तर्हि मनुष्यता ।

परत्रापत्यते लोपम् आत्मा स्थास्यति केवलः ॥ १७८३ ॥
मनुष्यत्वस्य तादृक् तु लोपो ऽन्यो न रोचते ।
तस्मात् स्वाभाविकी तेषां लालसा न हि लुप्यति ॥ १७८४ ॥
कृजातौ लालसा तेषां परेशेन विधीयते ।
स्वभावं मानुषं कृत्स्नमसावेव हि कृष्टवान् ॥ १७८५ ॥
नराणां यस्तु चित्तेषु तादृशीं लालसां दधात् ।
इमां स ईश्वरोऽमुत्र तर्पयेदिति तर्क्यते ॥ १७८६ ॥
अतो मुक्तिः सदेहानां पूर्वमानुष्यशालिनाम् ।
लोकानां भाविनीत्येतद् मतं युक्त्योपपद्यते ॥ १७८७ ॥
भावानां दोषहेतुत्वं भवान् यदाह सम्प्रति ।
अथैतदुत्तरं तस्य वक्ष्यमाणं निशाम्यतु ॥ १७८८ ॥
यत्काले आदिमौ नृणां पितरावीश्वरोऽसृजत् ।
तदा रागादिभिर्भावैर्युक्तौ तौ कृष्टवानसौ ॥ १७८९ ॥
उभौ तु तौ तदा सिद्धावास्तां कृष्टेरनेहसि ।
तयोश्च दोषलेशोऽपि नासीद् भावाद्ययोरपि ॥ १७९० ॥
अतो दोषो न भावानां सत्त्वमात्रात् प्रजायते ।
बलात्कारात्तु भावानां आत्मनो न सतां वशे ॥ १७९१ ॥
भावाः स्वभावतः सिद्धे न भवन्ति विरोधकाः ।
सिद्धेस्तु वर्द्धकाः सन्ति सदर्थेषु प्रवर्त्तकाः ॥ १७९२ ॥
भावास्तेतर्हि यद् विद्धमसिद्धेः सन्ति हेतवः ।
सिद्धेश्च दोषका एव इयमेवास्ति कारणम् ॥ १७९३ ॥

तत्रादौ तेऽखिला भावा आत्मनो न स्थिता वशे ।
स्वेष्टार्थप्रार्थिनो भूत्वा नरान् कर्वन्त्यसत्पथम् ॥ १७९४ ॥
पुनश्च ते समे भावा प्रायो दुर्विषयार्थिनः ।
त्यजन्ति सत्तमानर्थान् आसज्जन्तेऽधमेषु च ॥ १७९५ ॥
अर्था ये ये समैर्लोकैरन्विष्यन्ते स्वभावतः ।
एवं तेऽर्था विभज्यन्ताम् उत्तमाधममध्यमाः ॥ १७९६ ॥
यथा परस्य या हिंसा साऽधमार्थेषु गण्यते ।
मिता त्वर्थस्य सम्पत्तिर्मध्यमार्थेषु मन्यताम् ॥ १७९७ ॥
पुनश्च चेतसः शुद्धिरुत्तमार्थेषु विद्यते ।
परेश्वरस्य सेवा तु सर्वेष्वर्थेषु सत्तमा ॥ १७९८ ॥
हठाद्वाऽत्मना नीताः सकलान् विषयान् यदि ।
यथागुणं निषेवेरंस्तर्हि सिद्धिं नृणां भवेत् ॥ १७९९ ॥
अर्थान् हि योऽधमांस्त्यक्त्वा मध्यमान् मध्यमेच्छया ।
श्रेष्ठान् सेवेत चात्यन्तमसौ सिद्धो भवेत् पुमान् ॥ १८०० ॥
तस्माद् रागादिभावानां सत्त्वाद् दोषो न जायते ।
तेषां स्वभावदुष्टत्वाद् दुष्टिर्भावेषु तूदभूत् ॥ १८०१ ॥
शुद्धो तेषां स्वभावस्तु यदा संसिद्धिमाप्स्यति ।
तदानीमात्मनो योग्यां भावा यास्यन्ति निम्नताम् ॥ १८०२ ॥
विषयाणां निकृष्टानां मध्यानामोदृता वशात् ।
सदर्थान् आत्मना नीतास्तेऽन्वेष्यन्ति केवलान् ॥ १८०३ ॥
परन्तु तेऽयथावर्थान् अन्विच्छन्तो यथोचितम् ।

प्रेम्णा सर्वातिरिक्तेन सेविष्यन्ते परेश्वरम् ॥ १८०४ ॥
यः प्रेमरूपको भावस्तीश्वरं विषयोत्तमम् ।
सेवेत पूर्वया भक्त्या को दोषस्तत्र सम्भवेत् ॥ १८०५ ॥
स्त्रीयस्यैतदाकर्ण्य सम्मतस्य प्रपञ्चनम् ।
भवांस्तदीयमुत्कर्षं स्वयं शक्नोति वेदितुम् ॥ १८०६ ॥
द्वितीयमीश्वरोक्तस्य यच्च शास्त्रस्य लक्षणम् ।
सदर्था नाम मद्वेदो तत् शास्त्रेऽस्मिन्नवाप्यते ॥ १८०७ ॥
निगूढाः केचिदर्था हि दृशां बोधेन दुर्गमाः ।
तस्मिन्मते भवन्तीति नाहं कुर्यामपञ्चवम् ॥ १८०८ ॥
किन्त्वेकोऽपीश्वरायोग्यः कुत्सितः साधुगर्हितः ।
अर्थः कुत्रापि शास्त्रेषु स्त्रीयेषु न दृश्यते ॥ १८०९ ॥
भवांस्तु येन वाक्यस्य मम बुध्येत सत्यताम् ।
तदर्थं तानि शास्त्राणि स्वयमध्येतुमर्हति ॥ १८१० ॥
विशेषमस्य शास्त्रस्य भवांस्तन्यं निशाम्यतु ।
तदीयं येन जानीयात् सर्वमुत्कर्षमैश्वरम् ॥ १८११ ॥
नराणां दुर्गते र्ज्ञात्वा प्रोक्तमीशेन तन्मतम् ।
तेषां सर्वस्य दुःखस्य प्रतिकाराय कल्पते ॥ १८१२ ॥
यास्तच्चित्तेषु चार्थानां श्रेष्ठानां सन्ति लालसाः ।
सर्वासां तृप्तये तासाम् अलम् अस्त्यपि तन्मतम् ॥ १८१३ ॥
परन्त्वादौ दृशां जाते दुरवस्थाऽवधीयताम् ।
दुःखे पापे च सा मग्ना कीदृक् त्राणमपेक्षते ॥ १८१४ ॥

आत्मानं दुर्बलं दीनमनुभूय नरान्वयः ।
दयालुमीश्वरं कश्चिद् सर्वशक्तिश्च वाञ्छति ॥ १८१५ ॥
पुनर्नृजातिरज्ञानं स्वीयं बुद्धा स्वचेतसि ।
सर्वज्ञं शिक्षकं कश्चित् तत्त्वज्ञानदमिच्छति ॥ १८१६ ॥
पुनः सा लौकिकैरर्थैरतृप्ता सकलैरपि ।
स्वेच्छायास्तर्पकं कश्चित् लिप्सते परमार्थदम् ॥ १८१७ ॥
आत्मानं पापिनं ज्ञात्वा सा स्वजातिर्भयान्विता ।
समर्थं पापनो दद्यात् कश्चिद् मोक्षारमिच्छति ॥ १८१८ ॥
प्रभूते नैनसाऽऽत्मानमनुभूय वशीकृतम् ।
सा शक्तं तद्बलात्पारादुद्धर्तारमपेक्षते ॥ १८१९ ॥
पुनर्नृजातिरात्मानं विज्ञायाशुद्धचेतसम् ।
आन्तर्यो दायकं शुद्धेशं कश्चन वाञ्छति ॥ १८२० ॥
धर्मस्य लौकिकैः सर्वैरसन्तुष्टो निदर्शनैः ।
सा ध्यानायेश्वरं कश्चिद् विषयोत्तममिच्छति ॥ १८२१ ॥
नावाप्य स्वस्य पूर्वस्य प्रेम्णोऽर्हं विषयं भुवि ।
साऽनन्तसद्गुणाधारमनुरागाय वाञ्छति ॥ १८२२ ॥
पुनश्च स्वेन भावेन लौकिकेन न तृप्तभाक् ।
नृजाति स्तृप्तिदं भावं लिप्सते पारलौकिकम् ॥ १८२३ ॥
एतादृशास्तु यावत्यो नृजातेः सन्ति लालसाः ।
खिलीये सन्मते सम्यक् तृप्तिं विन्दन्ति ताः समाः ॥ १८२४ ॥
तच्छास्त्रे हीश्वरः कर्ता रचिता कल्पनामयः ।

उद्धर्ता पावको बन्धुः सत्त्वसिन्धुश्च कथ्यते ॥ १८२५ ॥
मनुष्यान् निर्बलान् बन्धुः सर्वशक्तिः स रक्षति ।
स शिक्षकोऽस्ति चाज्ञानां स्वं ददच्छास्त्रमैश्वरम् ॥ १८२६ ॥
स स्वीयमात्मजं नाकादत्र प्रेष्य महीतले ।
बलिं सर्वस्य पापस्य हरणायोदसर्ज्जयत् ॥ १८२७ ॥
स्वीयं पवित्रमात्मानं मनुष्येष्ववरोप्य सः ।
तेषां चित्तानि पूत्वा च शक्तिं धर्माय यच्छति ॥ १८२८ ॥
सोऽनन्तैः सद्गुणैर्युक्तः सत्त्वसिन्धुर्दयार्णवः ।
नृणां प्रेम्णोऽतिरिक्तोऽस्ति परमो विषयः स्वयम् ॥ १८२९ ॥
शेषे साधूंश्च संसारादुद्धृत्यासादतृप्तिदात् ।
स पूर्णतृप्तिदं शर्म परलोके प्रदास्यति ॥ १८३० ॥
इत्यादिरूपकः शास्त्रे खिस्तीये प्रतिपादितः ।
नृजातेर्हृद्गतेच्छानां तृप्तये कल्पत ईश्वरः ॥ १८३१ ॥
यस्त्वन्यत्येषु शास्त्रेषु परमात्मा निरूप्यते ।
नृजातिहृद्गतेच्छानां तृप्तये स न कल्पते ॥ १८३२ ॥
यदा हि निर्गुणत्वेन स शास्त्रे प्रतिपाद्यते ।
तदा न मानुषैः साकमस्ति तस्य प्रयोजनम् ॥ १८३३ ॥
नैर्गुण्यरूपिकाऽवस्था यावत् तस्यावतिष्ठते ।
तावत् सृष्टिः पदार्थानां जीविनाञ्च न जायते ॥ १८३४ ॥
वेदान्तदर्शने यत्तु ब्रह्म केवलमुच्यते ।
जीवात्मभ्यो न तद् भिन्नं सर्वभूतात्मरूपकम् ॥ १४३५ ॥

व्यक्तित्वदुःखपापादे र्या बुद्धिर्नृषु विद्यते।
असौ वेदान्तिभिर्मिथ्या मोहजन्या च कथ्यते ॥ १८३६ ॥
तस्माच्च वास्तवान् दोषान् नरजातेरवास्तवान्।
प्रकल्प्य तन्मतं तेषां कथमौषधमावहेत् ॥ १८३७ ॥
य ईश्वरस्तु विख्याते न्यायशास्त्रे निरूप्यते।
स्वयं सिद्धो नृणां चिन्तामुदासी न करोति सः ॥ १८३८ ॥
नानाऽपि सद्गुणैर्युक्तः समदृक् त्वघपुण्ययोः।
साधूँल्लोकानसाधूंश्च स समत्वेन पश्यति ॥ १८३९ ॥
नृणां सर्वाणि कर्माणि सोऽनपेक्षो विलोकयन्।
असत्सु नाप्रसन्नोऽस्ति न वा सत्सु प्रसीदति ॥ १८४० ॥
मर्त्यानां दुर्दशां पश्यन् स न ताननुकम्पते।
कमप्युपायमुद्धृत्यै तेषां नैव करोति वा ॥ १८४१ ॥
परेश्वरस्तु तादृक्षो न्यायशास्त्रे निरूपितः।
नराणां त्राणलिप्सूनां सन्तोषाय न कल्पते ॥ १८४२ ॥
चिन्तां यो ह्याचरेत् तेषामुद्धिधीर्षुर्दयामयः।
तादृक्षमीश्वरं मर्त्या अपेक्षन्ते सुदुःखिताः ॥ १८४३ ॥
नराणां चेतसो वाञ्छां दर्शनोक्तः परेश्वरः।
यथा न तर्पयत्येष पुराणोक्तोऽपि तादृशम् ॥ १८४४ ॥
सिद्धस्योर्ध्वगतो यद्वि गुणयुक्तस्य वर्णनम्।
पुराणेषूच्यते विद्वन् तत् साधुभ्यो न रोचते ॥ १८४५ ॥
वाचं स्त्रीयामसौ पुत्रीं कामदृष्ट्या विलोकयन्।

अधर्मं निन्द्यमाचारीदिति भागवते स्मृतम् ॥ १८४६ ॥
शास्त्रेषूक्ताश्च ये विष्णोरवतीर्णस्य मूर्तयः ।
न ते कृष्णादयो दृष्टिमाचरन्नीश्वरोचिताम् ॥ १८४७ ॥
अमीषां यादृगाचारो युष्मच्छास्त्रेषु कथ्यते ।
इत्यस्य विस्तरं वादे आवयोः प्रथमेऽब्रवम् ॥ १८४८ ॥
एतादृशां तु देवानां चरित्रस्य विचारणात् ।
विषयोत्तमलिप्सूनां सतामिच्छा न तृप्यति ॥ १८४९ ॥
आत्मभ्यः सत्तरं कश्चित् परमैः सद्गुणैर्युतम् ।
दोषैरस्पृष्टमिच्छन्ति साधवः परमेश्वरम् ॥ १८५० ॥
देवान् सर्वान् पुराणोक्तान् बुद्धिमन्तो विचार्य तु ।
दृष्टां दोषैः समान् देवान् तैर्विन्दन्ति प्रदर्शितान् ॥ १८५१ ॥
तैर्देवैरेश्वरी सिद्धिः स्वक्रियाभि र्न दर्श्यते ।
परन्तु क्रोधकामादे र्वश्यता मानुषैरिव ॥ १८५२ ॥
परन्तु कीदृशं कृष्णाद् येषूक्तिस्तो विशिष्यते ।
इत्येतयोश्चरित्राभ्यां निर्णयन्तु मनीषिणः ॥ १८५३ ॥
भवान् स्वयं पुराणोक्तं स्मृत्वा कृष्णस्य वर्णनम् ।
येष्वश्च साधुमाचारं तयोः कुर्याद् विवेचनम् ॥ १८५४ ॥
कृष्णो हि कामयुक्तस्य युवलोकस्य सन्निभः ।
लीलापरो ददौ निन्द्यमधर्मस्य निदर्शनम् ॥ १८५५ ॥
येषूक्तं मानुषं भावमादायाप्यनघोऽभवत् ।
शुद्धात्मा शुद्धमाचारं यावज्जीवं चकार च ॥ १८५६ ॥

मनुष्यत्वस्य पूर्वस्य सिद्धा मूर्त्तिरभूदसौ ।
अयत्नामैश्वरीं सिद्धिं व्याजयन्नेश्वरात्मजः ॥ १८५७ ॥
स्वयं धर्मस्य दृष्टान्तं श्रेष्ठं पूर्वं च सोऽददात् ।
सम्यक् सनिश्चयं तत्त्वमीश्वरस्यादिदेश च ॥ १८५८ ॥
बलिश्चात्मानमुत्सृज्य शक्तं पापस्य शुद्धये ।
दृष्टां पापाद् मुमुक्षूणां दृष्ट्वा भीतिमपाहरत् ॥ १८५९ ॥
पवित्रस्यात्मनो द्वारा भक्तेभ्यः शक्तिमात्मिकाम् ।
वितीर्य्यासौ तदीयायाः सिद्धेर्हेतुश्च भूतवान् ॥ १८६० ॥
तादृक्षस्तादृशं त्यागं साधयित्वा दृष्टां क्षते ।
श्रीयेषु निश्चितीर्षूणां मनस्तोषाय कल्पते ॥ १८६१ ॥
दृष्टा यत् कर्त्तुमीहन्ते परशास्त्रप्रवर्त्तकाः ।
तद् ईश्वरात्मजो येषूरेव सम्यगसाधयत् ॥ १८६२ ॥
अन्ये स्वया धिया ज्ञानमीश्वरस्याहरच्छवः ।
नाना भ्रमे पतित्वा तु न तत् सम्यगवाप्नुवन् ॥ १८६३ ॥
ऐक्यं परात्मना साकमन्विच्छन्तो मुमुक्षवः ।
वेदान्तिनो दृढा तस्मिन् स्वयं भव्यमकल्पयन् ॥ १८६४ ॥
नरैर्गम्या तु या सिद्धिः सा नास्त्येव स्वयात्मिका ।
किन्त्वीश्वरीयसद्भावसदृशीभूतिरूपिका ॥ १८६५ ॥
या चेयं परमा सिद्धिर्नृजातेरुच्यते मया ।
साऽसच्छास्त्रोक्तमार्गेण श्रेये सम्यगवाप्यते ॥ १८६६ ॥
पवित्रास्यात्मनः शक्त्या भ्रमशीलतचेतसः ।

ऐश्वर्य्याः साधवः सिद्धे जायन्ते सहभागिनः ॥ १८६७ ॥
संसिद्धेरीश्वरीयाया या त्वियं समरूपता ।
तामेव मन्महे तथ्यामीश्वरेण सहैकताम् ॥ १८६८ ॥
यस्याः प्रेक्षन्ति संसिद्धे ज्ञायां वेदान्तिनो यथा ।
तस्याः सद्वस्तु विन्दन्ति येषूक्तिस्तस्य सेवकाः ॥ १८६९ ॥
विश्वोद्धाराय मर्त्यानामीश्वरस्य तनुग्रहः ।
अवश्योऽस्तीत्यमन्यत्या मेनिरे प्राकृता बुधाः ॥ १८७० ॥
बुद्धा च ते तथा भ्रातुरैश्वरस्य प्रयोजनम् ।
कृष्णादिरूपकान् विष्णोरवतारानकल्पयन् ॥ १८७१ ॥
दृष्टां उद्धर्त्तकांच्छायास्ते यां बुद्धिमकुर्वत ।
सा बुद्धिर्मोहजा नासीत् किन्तु सत्येति भाति मे ॥ १८७२ ॥
स्वभावायात्मनोऽशक्तानननुभूय हि मानुषाः ।
अशक्तां भ्रातुरैशस्य हृदि कुर्वन्ति लालसाम् ॥ १८७३ ॥
यान् विष्णोः सूरयोऽन्यास्त्वावतारानवादिषुः ।
ते नासन् वास्तवा विद्वन् कविभिस्तु प्रकल्पिताः ॥ १८७४ ॥
पुराणोक्तास्तु ये विष्णोरवताराः समे स्मृताः ।
सत्यस्य तेऽवतारस्य प्रतिमूर्त्तय आसत ॥ १८७५ ॥
यद् भूयो भारते भूतमाऊः शास्त्रकृतो यथा ।
देशे यद्वदिनां सत्यम् एकतोऽघटिष्ठ तत् ॥ १८७६ ॥
सत्यो हि तारकस्तत्र येषूक्तिस्तोऽवतीर्णवान् ।
दृष्टातेस्तारकांच्छिष्याः सर्वामाशामतर्पयत् ॥ १८७७ ॥

तथा खिस्तीयशास्त्रस्य सदर्थत्वे तु साधिते।
द्वितीयं चिह्नमप्यस्तिन्नस्ति प्रामाण्यसाधकम् ॥ १८७८ ॥

वेदविद्वानुवाच ॥

मतस्य युष्मदुक्तस्य निखिलस्य विचारणात् ।
आपाततः सदर्थत्वं युष्मच्छास्त्रस्य भाति मे ॥ १८७९ ॥
मतस्य मूलरूपस्य सहसा खीकृतिस्तु न ।
विद्वद्भिर्युज्यते कर्त्तुं विचाराद् बहुलाद् विना ॥ १८८० ॥
अतो यत्नेन धर्मस्य खिस्तीयस्य विचारणम् ।
कृत्वाऽहं भवता साकं पुनः कर्त्तास्मि सङ्गतिम् ॥ १८८१ ॥
विचारणाच्च मच्चित्ते यो यो जायेत संशयः ।
प्रष्टास्मि तस्य सर्वस्य समाधानमहं तदा ॥ १८८२ ॥

सत्यार्थुवाच ॥

भवान् खिस्तीयशास्त्रस्य यद् विचारं चिकीर्षति ।
तद् युक्तमेव तत्राहं प्रसन्नात्मा भवामि च ॥ १८८३ ॥
सदा महत्सु कार्य्येषु सुविचारो हि युज्यते ।
मूर्खाश्च केवला विद्वन् तत्र कुर्वन्ति साहसम् ॥ १८८४ ॥
खिस्तीयं चेद् भवान् शास्त्रं समदर्शी विचारयेत् ।
प्रामाण्यं तर्हि मन्येत तस्येत्याशाऽस्ति मे दृढा ॥ १८८५ ॥
घोरायां पापजातायां दुर्दशायां नरान्वयः ।
निमग्नः पापमेनो दण्डाद् बलाच्चोद्धृतिमिच्छति ॥ १८८६ ॥
लोके ये ये सदाचाराः कीर्त्यन्ते साधवोऽपि च ।

नाना पापान्यगण्यानि तेऽपि कुर्वन्ति सन्तवम् ॥ १८८७ ॥
वरैर्हि सत्कृतोऽपीष्टैरीश्वरेण सहस्रधा ।
कृतघ्नः खस्य सत्कर्त्तुं विस्मरन् को न दुष्यति ॥ १८८८ ॥
निर्बुद्धिरात्मनो दुष्टे मनोभावे वशीकृतः ।
सर्वज्ञस्येश्वरस्याज्ञाः सत्तमाः को न भग्नवान् ॥ १८८९ ॥
स ईश्वरो नृणां कर्त्ता पालकः शासिता प्रभुः ।
दयालुः सत्तमो न्यायी ज्ञानसिन्धुश्च विद्यते ॥ १८९० ॥
यं यं धर्मं नरैः कार्य्यं स्वयमादिष्टवानसौ ।
स सर्वः सत्तमो युक्तः शर्मदश्च न संशयः ॥ १८९१ ॥
तथापि त्वैश्वरीमिच्छामवपेक्ष्य निरङ्कुशाः ।
स्वामज्ञानोद्भवामिच्छामनुयान्ति समे नराः ॥ १८९२ ॥
स ईश्वरश्च जीवस्य निधिरेकः प्रमोददः ।
स सिद्धिज्ञानयोरेको हेतुर्दाता च विद्यते ॥ १८९३ ॥
परन्तु मानुषास्तस्मादेकस्माच्छर्मकारणात् ।
विरक्ता लौकिकार्थेषु वृथाऽन्विच्छन्ति मङ्गलम् ॥ १८९४ ॥
यस्त्वेवमीश्वरं त्यक्त्वा स्वामिच्छां नानुयातवान् ।
ईदृशो मानवो लोके न कुत्राधि विलोक्यते ॥ १८९५ ॥
अतः समेऽवमाचर्य्य दण्डमर्हन्ति मानुषाः ।
एकोऽपि निर्मलो लोको जगत्यत्र न विद्यते ॥ १८९६ ॥
स्वमाचारं स्वचित्तञ्च परीक्षेत भवान् यदि ।
तदा स्वमान्तरं दोषमङ्गीकुर्य्याद् न संशयः ॥ १८९७ ॥

अतः स्वपापशुद्ध्यर्थं येशुख्रिस्तं समाश्रय ।
तथा कृते क्षमां शुद्धिं मनःशान्तिञ्च यास्यसि ॥ १८९८ ॥
न शोकमात्रवंशानां कृतां ख्रिस्तोऽस्ति तारकः ।
सर्वेषामेव मर्त्यानां कृते प्राणान् ददावसौ ॥ १८९९ ॥
पापस्य दण्डमा शक्ति यावद् नाशार्थमश्नुते ।
तावत् कल्याणदा येशोः शक्तिस्तस्याय कल्पते ॥ १९०० ॥
मनुष्यान् सर्वजातीयान् दयादृष्ट्या विलोकयन् ।
स सर्वानेव पापार्त्तान् क्षिप्तिवादुद्धिधीर्वति ॥ १९०१ ॥

वेदविद्यानुवाच ॥

ये ख्रिस्तभक्तलोकानां प्रविविक्षन्ति मण्डलीम् ।
अमीभिः कोऽपि संस्कारः किं प्राप्योऽस्तीति वर्णय ॥ १९०२ ॥

सत्यार्थ्युवाच ॥

ये ये ख्रिस्तीयलोकानां प्रविविक्षन्ति मण्डले ।
तैः सर्वैर्नीरसंस्कारः प्राप्तव्योऽस्तीति बोधतु ॥ १९०३ ॥
एवं हि भूतले तिष्ठन् येशूरादिष्टवान् स्वयम् ।
दिष्टचुस्चेद् भवांस्तर्हि सुसंवादेषु पश्यतु ॥ १९०४ ॥
ख्रिस्तीयमण्डले यस्तु मुमुक्षुः प्रविविक्षति ।
पापाद् विरज्य सोऽत्यन्तं येशौ श्रद्धातुमर्हति ॥ १९०५ ॥
स्वीयान् नानाविधान् दोषांश्चानुभूय स्वचेतसि ।
क्षमां स ईश्वराद् भूयः शुद्धिञ्चार्हति याचितुम् ॥ १९०६ ॥
भवांस्तु येन जानीयाद् अस्मत्प्रार्थनपद्धतिम् ।

तदर्थं श्रूयतामेतत् प्रार्थनाया निदर्शनम् ॥ १९०७ ॥

अथ परमात्मस्तवः ॥

अनादये नमस्तुभ्यमीश्वराय स्वयम्भुवे ।
अदृश्यायाप्रमेयाय सत्तमायात्मरूपिणे ॥ १९०८ ॥
त्वं सर्वगस्त्रिकालज्ञः सर्वशक्तिश्च विद्यसे ।
व्यक्तस्य हेतुरव्यक्तो जीवनस्य च सम्भवः ॥ १९०९ ॥
त्वमेव केवलो नित्यः किमप्यादौ त्वया विना ।
नासीदचेतनं वस्तु किंवा कुत्रापि चेतनम् ॥ १९१० ॥
योऽनादिरात्मभूर्लोकानसतः सृष्टवानसि ।
कस्ते प्रभावमत्यन्तं वेद सर्वासिनामपि ॥ १९११ ॥
सज्ज्योतिर्धाम ते दुर्गमारब्धुर्मतिर्मम ।
सीदत्यधः परावृत्ता व्योमप्रार्थीव मार्गणः ॥ १९१२ ॥
आदौ चराचरं विश्वं त्वं सिसृक्षुर्भवत्यसि ।
अनन्तशक्तिरादिष्टः सद्यो विश्वं बभूव च ॥ १९१३ ॥
त्वयेयं निर्ममे भूमिर्व्योम्ना स्वच्छेन वेष्टिता ।
सौम्या नदीभिरासिक्ता मण्डिता च महीरुहैः ॥ १९१४ ॥
परन्त्वियं विशालाऽपि मानुषैः सम्मता मही ।
त्वया सृष्टेऽत्र विश्वस्मिन् कस्मिंश्चिदस्ति केवलम् ॥ १९१५ ॥
रूपेण विन्दुभिर्माद्भिर्जगद्रूपैस्तु वस्तुतः ।
भैः पूर्णमम्बरं शक्तिं दर्शयत्यमितां तव ॥ १९१६ ॥
त्वया कृतस्य विश्वस्य न चिन्त्यास्ति विशालता ।

अर्तुस्ते तर्हि माहात्म्यमवगम्यं कथं भवेत् ॥ १९१७ ॥
अन्तूनां विविधं वर्गं कृत्वा त्वं भुवनाशयः ।
जातिन्तु मानुषीं श्रेष्ठैर्विशिष्टां यदधा गुणैः ॥ १९१८ ॥
ज्ञानिन्या ते महिम्नश्च विवेकिन्या मनीषया ।
युक्ताऽस्माज्जातिरेकैव तव ज्ञानाय कल्पते ॥ १९१९ ॥
किन्त्वेका भूभुवां मध्ये सती त्वां वेदितुं क्षमा ।
स्वजातिरल्पधीः सम्यक् त्वां न शक्नोति वेदितुम् ॥ १९२० ॥
प्रजा हि विश्वकर्तारमप्रमेयं प्रमेयधीः ।
निम्ना स्वयम्भुवं ज्ञातुं कथं शक्तिमती भवेत् ॥ १९२१ ॥
अनन्तं त्वां बुभुत्सन्ती मतिः सीदति मानुषी ।
शक्त्या सागरं मोहादुद्धिधीर्षुर्यथा शिशुः ॥ १९२२ ॥
अभ्रान्ताः खर्गिणः पूर्वां महिमानं न ते विदुः ।
त्वां तर्हि वेदितुं भ्रान्ता कथं मे शक्नुयाद् मतिः ॥ १९२३ ॥
दिव्या खर्वासिनां वाणी तव स्तोत्राय नार्हति ।
त्वां स्तोतुं पार्थिवी तर्हि कथं कल्पेत वाङ्मम ॥ १९२४ ॥
भक्त्या भीयुक्तया स्वर्ग्या वर्गास्त्वाऽर्चन्ति निर्मलाः ।
त्वामर्चन् किं पुनः पापी नाहमर्हामि कम्पितुम् ॥ १९२५ ॥
मया तथाप्ययोग्येन ज्ञातुं वन्दितुमर्चितुम् ।
ज्ञेयोऽसि वन्दनीयोऽसि प्रार्थनीयोऽसि भोः प्रभो ॥ १९२६ ॥
त्रिलोक्यां को हि दीनानामाश्रयोऽस्ति त्वया विना ।
त्वमेको दुर्दशां वेत्सि त्रातुमेकश्च कल्पसे ॥ १९२७ ॥

त्वमेकः शर्मणो योनिरेकः सत्त्वस्य शेवधिः ।
ज्ञानस्य केवलो हेतुरेकः सिद्धेश्च दायकः ॥ १९२८ ॥
त्वामात्मा मानुषस्त्यक्त्वा सर्वकल्याणकारणम् ।
शाखेव पादपाद्भिन्ना शुष्कीभूय विनश्यति ॥ १९२९ ॥
यावत् त्वं कल्पसे दातुं तावद् विश्रामयेर्यदि ।
तथापि त्वामनासाद्य धनवान् निर्धनो भवेत् ॥ १९३० ॥
हरेश्च चेत् प्रभो तावद् यावद् हर्तुमभीच्छसि ।
तथापि त्वां दधानस्य दरिद्रस्याखिलं धनम् ॥ १९३१ ॥
तुच्छस्त्वहं महिष्ठस्य कलङ्की विमलात्मनः ।
कथं तवाप्नुयां ज्ञानं तव सिद्धेश्च तुल्यताम् ॥ १९३२ ॥
ज्ञानं त्वमेव चेद् दद्यास्तर्हि नश्येद् भ्रमो मम ।
त्वमेव चेत् पुनीयाश्च तदा पूयेत मे मनः ॥ १९३३ ॥
दृष्ट्वामाचारमालोक्य सत्सु लोकेष्वसत्सु च ।
त्वं लोकशासिता न्यायी समदर्शी न विद्यसे ॥ १९३४ ॥
सद्भावोत्पन्नमाचारं पश्यन् कस्यापि सत्तमम् ।
स्वयं त्वं सत्तमस्तस्मिन् सन्मनुष्ये प्रसीदसि ॥ १९३५ ॥
असद्भावोद्भवां गुप्तामपि कस्यापि दुष्क्रियाम् ।
विलोक्य न प्रसन्नोऽसि तस्मिन् बाह्यशुचावपि ॥ १९३६ ॥
सर्वेषां कर्मणां साक्षी सर्वदर्शी भवन्निह ।
फलं परत्र मर्त्येभ्यो यथाकर्म प्रदास्यसि ॥ १९३७ ॥
त्वया भीमेन शासित्रा कार्यं दण्डं विचिन्तयन् ।

असङ्ख्यांश्चात्मनो दोषानहं कम्पे भयाकुलः ॥ १९३८ ॥
आबाल्यादद्ययर्यन्तं नानापापैरभिराविता ।
मदीयकर्मणां धारा प्रवहत्यनुभावहा ॥ १९३९ ॥
अकार्यं कुर्वतो नित्यं तथा कार्यमकुर्वतः ।
दुःशोध्यं मम पापर्द्धमुत्तरोत्तरमेधते ॥ १९४० ॥
आबाल्यात् ते दयां स्वामिन्ननुभूयाधुनावधि ।
दयानुसारिणीं भक्तिमहं त्वा प्रति नाचरम् ॥ १९४१ ॥
यतस्ते दिव्यया शक्त्या कृतं चित्रं वपुर्मम ।
नियन्ता वर्त्मनश्चात्मा शिवश्च च विवेकिनी ॥ १९४२ ॥
त्वमेवाजस्रमेतो जीवं पितृवद् मम रक्षसि ।
अगण्यैः शर्मभिश्चित्तं सदा सन्तोषयस्यपि ॥ १९४३ ॥
परन्तु तादृशं प्राप्य तव दिव्यमनुग्रहम् ।
हृदा न प्रीतवानस्मि त्वद्यनन्तवरप्रदे ॥ १९४४ ॥
त्वया कदापि मे रक्षा कृतज्ञस्य न विस्मृता ।
प्रायस्तु मामके चित्ते लुप्ता ते रक्षितुः स्मृतिः ॥ १९४५ ॥
सदा सञ्जसारस्य संसारस्य निषेवणे ।
त्वामेकमात्मनस्त्रातारं नाहमसेविषि ॥ १९४६ ॥
वाचा स्तौमि कुर्वतः सत्यं त्रावणं भक्तिहीनया ।
आचारो मेऽप्रचित्तस्य नास्तिकस्येव भूतवान् ॥ १९४७ ॥
नानाऽर्थानां स्थिरानां चञ्चलचित्तो गवेषणे ।
मनो न युक्तवानस्मि परमार्थे मदीयसि ॥ १९४८ ॥

ईर्ष्याक्षोभादिभिः क्षतस्तद्दास्ये च मुदा सजन् ।
त्वदुक्तं धर्मसीमानमतिक्रामामि सर्वदा ॥ १९४९ ॥
नियन्तुरात्मनः शक्तिर्मयि प्राप्तवती क्षमम् ।
वशिष्ठस्वेन्द्रियग्रामः स्वाधीनत्वाय चेष्टते ॥ १९५० ॥
ततो रागादिभावानामात्मना सह विग्रहः ।
प्रजानामिव सम्राजा दुर्वशेन प्रवर्तते ॥ १९५१ ॥
आजन्मवासराद् दुष्टे स्वभावे मम दारुणः ।
प्रविष्टो व्युत्क्रमः पापं दुर्दैवाच्च प्रसूयते ॥ १९५२ ॥
दुष्यामि दग्धुमर्हामि त्वामनर्होऽस्मि वन्दितुम् ।
ममैनोभ्योऽप्रसन्नोऽसि प्रभो वेद्मि बिभेमि च ॥ १९५३ ॥
मां दीनं दुःखिनं घोरैर्वेष्टितं पापशत्रुभिः ।
को वा दिवां बलात्कारात् निरुपायं समुद्धरेत् ॥ १९५४ ॥
यस्त्वाशोपायमाश्चर्यं नरजातेरकल्पयः ।
हृष्टेन चेतसा धन्यं त्वां वदामि परेश्वर ॥ १९५५ ॥
स्वकीयात् पाप्मनो हेतोर्ये शोचन्त्यनुतापिनः ।
तेषां क्षमिष्यसे दोषानिति वेद्मि दयामय ॥ १९५६ ॥
यतस्त्वमात्मजोऽनादिः परमैश्वर्यवानिह ।
मृजातिमेनसा नष्टां भातुं मह्यामवातरत् ॥ १९५७ ॥
स सत्तमोऽसतामर्थे नराणां परमेश्वरः ।
सहिष्णुरात्मनो जीवं दत्वाऽभूदघहा बलिः ॥ १९५८ ॥
अमुं प्रभुं बलीभूतमाश्रयन्तः सता हृदा ।

नराः मुद्रा विधीयन्ते सद्गुरोश्चाधिकारिणः ॥ १९५९ ॥
स चेश्वरात्मजोऽद्यापि दयया ऽऽलोचते जगत् ।
पापार्णवोर्मिभिः क्षुब्धान् मादृशांश्चोद्धिधीर्षति ॥ १९६० ॥
अतस्तं श्रद्धया येषूमाश्रयामि दयाकरम् ।
स ह्येकः शर्मणो दाता मुक्तेर्हेतुश्च विद्यते ॥ १९६१ ॥
हे येषूर्दुर्गतेजःस्य दीनीभूत दृशां कृते ।
कस्ते कारुण्यमत्यन्तं सम्यग् वर्णयितुं क्षमः ॥ १९६२ ॥
त्वमादौ विश्वमस्राक्षीर्विश्वमद्यापि रक्षसि ।
तथापि मानुषीं मूर्त्तिमादातुं नावमेनिषे ॥ १९६३ ॥
पित्रा सहात्मजोऽनादिः परमानन्दभागभूः ।
लोकोद्धिधीर्षयैवास्यां वसुधायामवातरः ॥ १९६४ ॥
अत्यन्तं विप्रकृष्टोऽसि मनुष्येभ्यस्त्वमीश्वरः ।
तथाप्यत्यन्तमासन्नो भ्राता भूत्वा नृणां नरः ॥ १९६५ ॥
सिद्धेर्नृजातिरैश्वर्या येन जायेत भामिनी ।
तदर्थं भूस्पृशो भावं नवीभूय त्वमग्रहीः ॥ १९६६ ॥
लोकस्य त्वं प्रभुर्लोके स्वयं प्रादुरभूरिह ।
परन्तु त्वं निजैर्लोकैर्न प्रभुः पर्यचीयथाः ॥ १९६७ ॥
ध्वान्ते भूव्यापके भानुरवतीर्णस्त्वमद्युतः ।
तवालोकं तु नापश्यत् तमसाऽऽच्छन्नदृग् जनः ॥ १९६८ ॥
त्वं मूर्त्तिरप्रतर्क्यस्य परमेशस्य भव्यभाः ।
नमन्नस्तत्त्वमव्यक्तं व्याञ्जयः परमात्मनः ॥ १९६९ ॥

विश्वस्य शासिता भूत्वा त्वं नृणां सेवकोऽभवः ।
तिरस्कृतोऽभवो मर्त्यैः स्वर्गवैरपि पूजितः ॥ १९७० ॥
कृतघ्नैर्बाधितो लोकैर्हितमात्रं त्वमाचरः ।
स्वयं दुःखी च दुःखिभ्यः परमं व्यतरः सुखम् ॥ १९७१ ॥
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पाशान् भंक्त्वा स्वयं तस्य मर्त्येभ्योऽमरतामदाः ॥ १९७४ ॥
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तवात्मानं ददानस्य प्रशंसा कीदृशी भवेत् ॥ १९७५ ॥
बन्धोस्त्राणाय यो जीवमुत्सृजेत् सोऽतिदुर्लभः ।
त्वां वैरिणां कृते प्राणान् ददतं प्रति का कथा ॥ १९७६ ॥
इदानीं तेजसो धाम पुनरारुह्य शाश्वतम् ।
त्वं निस्तारार्थिनो दीनान् दयमानो विलोकसे ॥ १९७७ ॥
त्वयि प्रत्येमि हे येषूर्णां त्रातरि केवले ।
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नमस्ते पवित्रात्मन्नीश्वरस्य युनीहि माम् ।

उदेहि तमसा व्याप्ते हे तमोहन् ममात्मनि ॥ १९८१ ॥

मदीये व्युत्क्रमापन्ने स्वभावे सुक्रमं कुरु ।

ममात्मानं कुभावानां दान्तये प्रबलं कुरु ॥ १९८२ ॥

अन्धाय निर्मलां दृष्टिं देहि मे पारमार्थिकीम् ।

मनो वियोज्य संसारात् परमात्मनि योजय ॥ १९८३ ॥

मां मूर्त्तेरीश्वरीयायाः सदृशं नूतनीकुरु ।

शाश्वत्याः सद्गतेः पात्रं पुनः कृत्वा विधेहि च ॥ १९८४ ॥

अचिन्त्यां सद्गतिं सद्भ्यः परमेश्वर दास्यसि ।

सम्पूर्णामात्मनः सिद्धिं तन्व स्तेजोमयीभवम् ॥ १९८५ ॥

एतर्हि व्युत्क्रमः क्लेशो भ्रान्तिः पाप्मा तमो भयम् ।

अतृप्तिरामयो मृत्युः प्रभवन्त्यत्र विष्टपे ॥ १९८६ ॥

सुप्ते तु व्युत्क्रमे पापे दुःखे ध्वान्ते भ्रमे भये ।

सर्वेभ्योऽमुत्र दोषेभ्यः सद्भाक्कानुद्धरिष्यसि ॥ १९८७ ॥

यस्याश्च भ्रमणाच्छायामन्विष्यन्ति मुधा भ्रमैः ।

अमुत्र तस्य सद्वस्तु सन्तः प्राप्स्यन्ति तत्तदम् ॥ १९८८ ॥

वृथा यदारवक्षन्ति ज्ञानमत्र मनीषिणः ।

सर्वे सम्यक्क्षयाऽमुत्र तदारोक्ष्यन्ति साधवः ॥ १९८९ ॥

अमय्य शर्मणोऽनर्हं मां पवित्रा परेश्वर ।
प्रभोर्यैश्वः कृतेऽमुष्मिन् ज्योतिर्धाम्नि प्रवेशय ॥ १९९० ॥

एतं सर्वं समाप्तापममू विद्वौ समाप्य तु ।
सत्यार्थिवेदविद्वांसौ स्वं स्वं गेहं मगच्छतां ॥

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